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ABSTRACT

A survey instrument was developed and administered to full-time elementary teachers working in Catholic elementary schools. Of the questionnaires distributed in the six regions served by the National Catholic Educational Association (NCEA), 1,076 (52 percent) were returned. Over 90% respondents were Catholic and female, with no background as members of a religious order; 63% had received at least 4 years of Catholic schooling themselves. Most expressed high degrees of job satisfaction. Respondents' perceptions and attitudes on financial issues, Church teachings, social concerns, quality of education, and teacher involvement are discussed, and conclusions and recommendations based on these findings are offered. Teachers in Catholic schools earned an average of $6,000 per year less than public school peers; most felt that high costs of Catholic schooling prevented many families from enrolling their children. Younger teachers and teachers who had spent less time in Catholic schools as students were considerably more likely to disagree with Church teachings on birth control, abortion, and homosexuality. Younger teachers were also found to value tolerance and broadmindedness in general more highly than Church membership. Attitudes toward conflict resolution were widely divided. Five appendices include: a copy of the survey instrument; the letter to principals in participating schools; the letter to the teachers; second letter to principals; and the survey and responses. (Contains 42 references.) (PB)

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ED 382 616

THE PEOPLE WHO WORK THERE

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THE REPORT OF THE CATHOLIC ELEMENTARY SCHOOL TEACHER SURVEY

SP035987

conducted and presented by
Sister Remigia Kushner, CSJ
Manhattan College
and
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U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
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FOREWORD

This research report is published on the feast of the Presentation of the Infant Jesus. *When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), and to offer sacrifice in keeping what is said in the Law of the Lord, "a pair of doves or two young pigeons"* (Luke 2: 21 - 24)

In 1972, the American Catholic bishops told Catholic school educators that they were to teach as Jesus did. Teachers are models of Jesus for their students. Teachers present to their students Jesus. Teachers are Jesus for their students.

This report presents information about our Catholic elementary school teachers. It presents who they are, what are their backgrounds, what do they think about the current issues in the Church and society, and what are their visions for the future of the Catholic schools.

This research is a companion to the 1993 NCEA book *Introducing the Catholic Elementary School Principal: What Principals Say about Themselves, Their Values, Their Schools.* Both of these reports present the most detailed study to date of Catholic elementary school teachers and principals.

Teachers will find this work most interesting as they compare their views with the views of the participants in this research. Principals will use this book as a basis for developing local inservice activities for their teachers. School boards will value this comprehensive picture of teachers. Superintendents will create diocesan-wide programs for staff development for their teachers based on the findings of this work.

The Department of Elementary Schools thanks Sister Remigia Kushner, CSJ, and Sister Madonna Helbling, OSF, for conducting this study and for reporting its findings in so clear a format. It is especially grateful to them for the conclusions and recommendations that they have developed based upon their findings. These present very detailed starting points for schools to begin to use these findings for the continued improvement of Catholic schools. The Department express its gratitude to Sister Ann Scianella, SND, for her work on editing the text and publishing the book, and to Tia Gray for her layout of the text.

The Department hopes that this work will stimulate discussion at the local level and lead to concrete action steps to assist teachers to better aid students to become disciples of Jesus.

Feast of the Presentation of Jesus, 1995

Mary Ann Governal, OSF, Ed.D.	Robert J. Kealey, Ed.D.
President	Executive Director

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ABOUT THE AUTHORS

Sister Remigia Kushner, a Sister of St. Joseph of Baden, Pennsylvania, is associate professor of educational administration at Manhattan College in Riverdale, New York, where she coordinates the Catholic School Administrator Program.

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The authors have experience as teachers and administrators on the elementary, secondary, and college levels. They provide professional development seminars, presentations and consultation to administrators, teachers, parents on local, diocesan, state and national levels. They are active in the NCEA as well as in district and state educational organizations.

PREFACE

During the weekend of September 8 - 10, 1994, a symposium sponsored by the NCEA/CACE Research Center was held at the University of Dayton to meet three objectives: to consider the present state of research applicable to Catholic schools, to raise questions and issues concerning Catholic schools needing the scrutiny of research, and to suggest potential research initiatives on behalf of Catholic Schools (Savage, 1994).

Primary consumers of educational research—members of the higher education community and diocesan offices—were invited to create a list of research priorities. At the top of the list was the need for comprehensive data about Catholic elementary schools. The writers of this report announced at the Symposium that, at the invitation of Dr. Robert Kealey, Executive Director of the NCEA Department of Elementary Schools, they were in the process of conducting a national research project on Catholic elementary schools seeking insights and understanding into the Catholic elementary school teacher.

Chapter 1

BACKGROUND AND PURPOSE

Background

The participants at the Symposium on the Future of Catholic Schools Research agreed on the need for more information about the Catholic schools: no national comprehensive research effort had to date been undertaken to specifically consider the Catholic elementary schools or the teachers in them. Research conducted under the auspices of the National Catholic Educational Association exists on the beliefs and values of secondary school teachers (Benson, P., 1985); on priests and bishops (O'Brien, S., 1987); and on Catholic elementary school principals (Harkins, W., 1993). The masterful work of John Convey (1992) provides "an overview and synthesis of the research concerning Catholic schools published between 1965 and 1991" and directions for future research. His findings assert the need for the study of Catholic elementary schools (p. 184).

Symposium participants agreed that colleges with teacher-preparation programs, school administrators, diocesan officials, and representatives of the various divisions of the National Catholic Educational Association require knowledge and a clear understanding of the teachers with whom they work and for whom they develop programs. If this survey provides helpful information, existing professional programs might address discovered needs and new programs could be developed to meet current situations. This study was undertaken for these reasons while, at the same time, making a contribution to a much-needed comprehensive database.

Purpose

The Catholic School exists to integrate religion with the rest of learning and living in a way that permits students to address and face the multiple problems that affect individuals and society alike. Students are to do this with Christian insight and with acquired skills, virtues and habits of heart and mind required for service to others. Everyone involved in the Catholic school is called upon to maintain and strengthen it in its three-fold purpose—to teach doctrine, build community, and to serve. The school must be a community of faith which is "living, conscious, and active" (*To Teach As Jesus Did*, 1972).

In teaching doctrine, the Catholic school is to transmit the tenets of the faith, the Christian message. Religious formation of the young consists, in part, in providing a model adult Catholic in the person of teachers who "reveal the Christian message not only by word but also by every gesture of their behavior" (Congregation for Catholic Education, 1965). It is their "daily witness to the meaning of mature faith and Christian living...[that profoundly impacts] the education and formation of their pupils" (Catholic Bishops, 1976, p. 6).

"Students learn a great deal from teachers, and not all of what they learn is academic content. Teachers are role models, mentors, and communicators of values whether they intend to be or not. Their convictions...are influential in students' efforts to sort out and build their own positions on matters of faith and values. The teacher, then, is one of the key forces in religious and value formation" (Benson and Guerra, 1984, p. 1).

The implication is that the accomplishment of the goals of the Catholic school depends "not so much on subject matter or methodology as on the people who work there" (Congregation for Catholic Education, 1982). This exploratory study sought information about "the people who work there."

Who, then, are the Catholic elementary school teachers? What insights and understandings can be gained by inquiring into their educational backgrounds; their perceptions of the quality of the Catholic school; their involvement in decision making and their personal values related to current issues in the Catholic Church and American Society? Are teachers' responses influenced by the number of years they spent as students in Catholic schools? What similarities and differences exist in their perceptions when juxtaposed with others involved in a Catholic school: bishops, pastors, principals, secondary teachers. *The Catholic Elementary School Teacher Survey* was developed to gain insight and understanding about these questions.

Chapter 2

METHODS AND PROCEDURES

Development of the Instrument

The Catholic Elementary School Teacher Survey was constructed from selected content of previous research: the national studies mentioned earlier conducted under NCEA's sponsorship and from research of Catholic elementary school principals (Kushner, 1982). In spite of the many years intervening between these studies and differences in their methodologies, the questions were used to view responses of the different populations and explore differences and similarities that might indicate the need for further research or updating of existing research. No statistical comparisons were intended or used when the results of the *Catholic Elementary School Teacher Survey* (The Survey) were listed with those of previous surveys.

The Survey was field tested by teachers in a large metropolitan area with schools where the survey would be distributed eventually. Their suggestions and those of professional colleagues who reviewed the Survey, improved the wording and arrangement of the questionnaire and the design of the response form (Appendix A).

Sample Selection

In consultation with Dr. Kealey, the researchers chose a stratified random sample of ten percent of the Catholic elementary schools in each NCEA region. Principals of each selected school received a letter from Dr. Kealey that explained the purpose and importance of the survey and asked the principal to select three full-time teachers to participate (Appendix B).

In K-8 schools, the principal was to choose one teacher from the primary, one from the intermediate and one from the upper-grade levels to receive the Survey for completion. In schools with a different grade structure, the principal was free to choose any three teachers representing the grade levels in the school.

Collection of the Data

The principal distributed to each teacher a copy of the Survey and letter of instructions (Appendix C). To preserve anonymity and confidentiality, each teacher received an addressed envelope in which to return the completed survey. At the end of the three-week response period, a second letter was mailed to school principals asking that they encourage teachers to complete the questionnaire and return it in the addressed envelope that was provided. (Appendix D). One thousand seventy-six questionnaires were returned representing 52% of the population invited to participate thus exceeding a return rate of 50% or more considered acceptable for a mail survey with an exploratory purpose (Zikmund, 1994).

Analysis of the Data

Teachers' responses were recorded and statistically analyzed to learn whether the respondents represented the total population of teachers. Background data gave information to use for further analysis of teachers' responses based on their age, Catholic educational background, teaching experience, location of their school and the NCEA region of the country to see if any of these conditions made a difference in teachers' responses. The responses to the surveys were processed with the Statistical Package for the Social Sciences (SPSSPC) using a personal computer. Percents of respondents selecting each question choice were derived from the Sub-program Frequencies. Further analysis was done with a subprogram for cross tabulation and a Chi-Square treatment was used to test for statistical significance between the expected and observed frequencies. This procedure permitted examination of differences in teachers' responses based on background data: age, years of Catholic education, etc. and to be "reasonably sure" that this was the case, a level of significance of no more than five percent due to chance was used as the criterion for statistical significance—$p \leq .05$ (Phillips, 1988).

METHODS AND PROCEDURES

Survey questions were grouped to form categories from which to present findings, conclusions, and recommendations. The categories report teachers' perceptions about issues related to finances, quality of education, Church teachings, social concerns, and teacher involvement.

Percents were derived from the number who responded to a survey item out of the total number of respondents. Where the total of percents was less than 100, the difference was the percent of teachers who omitted or chose not to respond to a survey item.

Chapter 3

FINDINGS

The 1,076 questionnaires returned represented 52% of the population surveyed. Twelve demographic questions describe the population addressed. The remaining data provides information on the teachers' current perceptions of issues affecting schools in the areas of: finance, social concerns, church teachings, quality of education, and teacher involvement.

Description of the Population

The demographic section, Part VI, of the *Catholic Elementary School Teacher Survey* requested information from the respondents in the areas of gender, religion, vocation, age, years of teaching, educational background, location of their school, salary, and the NCEA region of the country where the school was located.

The population consisted of 95% females and 5% males. Ninety-three percent were Catholic, 6.3% were Christian, but not Catholic. The vast majority were lay (92.3%); 85.4% of the respondents had never belonged to a religious order. Only 12% had spent 5 years or more with a religious community; 70.6% were married.

Table 1 summarizes their age and educational background.

Table I
Summary of Age and Educational Background of Participants

AGE

Age	%Responded
under 30 years	14.6
30-40 years	23.6
41-50 years	39.2
51-60 years	16.8
61 years +	5.3

Attended Catholic Elementary School

years	percent	
0 years	32%	
1-3 years	4.6%	
4-6 years	6.1%	63.2%
7-8 years	45.3%	
9-10 years	11.8%	

Attended Catholic High School

years	percent
0 years	46.6%
1 year	1.5%
2 years	1.5%
3 years	2.0%
4 years	48.4%

Undergraduate credits in a Catholic College

credits	percent	
0	50.5%	
< 30	7.4%	
30-60	7.2%	41.8%
61-90	4.6%	
90 +	30.0%	

Highest degree earned

degree	percent
none	1.9%
bachelor	71.6%
master	25.4%
two masters	.9%

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The majority of the respondents (62.9%) were in the 30-50 age range. Forty percent of the respondents taught grades K-3, 32.9% taught grades 4-6 and 23.1% taught grades 7-8. The majority (64%) have taught full-time for over five years in their present school; 78% have held full-time positions in a Catholic school for more than five years. The salary for 55% was in the $18,000-$28,000 range and 7.7% made over $28,000.

Over half (57.1%) attended a Catholic elementary school for more than seven years. Half (50%) received at least three years of Catholic High School education.

Cross-tabulation revealed that 41% attended both Catholic grade school and Catholic high school; 20% attended both Catholic elementary school and a Catholic college; 24% of the group attended both Catholic high school and a Catholic college.

Eighty-five percent of the respondents reported that their academic training prepared them to teach in a Catholic school and the vast majority (94%) experience a great deal of job satisfaction.

Description of the School

Data was collected on the characteristics of the school in the following areas: number of students, class size, location of the school, and the NCEA region. Table 2 summarizes these statistics.

Table 2
Description of Schools

A. Student Population

number	percent
less than 100	5.9%
100-200	24.4%
201-300	33.4%
301-400	15.8%
400 +	19.5%

B. Average Class Size

number	percent
less than 15	4.6%
16-25	53.2%
26-35	38.3%
36 or more	3.0%

C. Location of School

type	percent
Chapter I	5.4%
Urban	28.9%
Suburban	47.6%
Rural	16.9%

D. NCEA Region

region	percent of respondents	percent of schools in region
New England	9.3%	6.4%
Midwest	25.9%	27.5%
Great Lakes	26.3%	26.3%
Plains	10.3%	11.5%
Southeast	12.7%	11.3%
West/Far West	13.8%	17.0%

As the data showed, over 68% of the schools had over 200 students. Most of the schools were located in suburban areas. Section D of Table 2 confirms that respondents were well divided among the regions, paralleling the percentage of schools in each region, giving adequate information from each region. The West/Far West was somewhat overrepresented, and New England somewhat underrepresented.

Respondents' Perceptions

An analysis of the data gathered from the returned questionnaires provides an overview of the Catholic Elementary school teachers' perceptions of issues affecting the school, society and Church. The teachers' perceptions will be presented by topic in the following order:

1. Financial Issues
2. Church Teachings
3. Social Concerns
4. Quality of Education
5. Teacher involvement

Financial Issues - How did the teachers perceive the financial issues? Did perceptions differ among teachers based on the specified region, the years of Catholic education the teachers received, the grade taught, the location of the school, how long the teacher taught, or the teacher's age?

Six questions (1, 2, 9, 18, 57 and 58) addressed financial issues (Table 3). The data showed that most teachers (63.7%) felt high tuition was the main reason why most parents did not choose Catholic Schools; 56% felt that the parish did not use a disproportionate amount of its revenue for the school, while 25% reported that they did not know if it did or not. Thirty-four percent said they did not know if the parish contribution should exceed 40%. Thirty-seven percent said it should exceed 40%. A majority (92%) agreed that parents who send their children to a Catholic school should receive a tuition tax credit.

For questions 57 and 58, the majority of the respondents (67.6%) indicated that "If we work together with pastors, parents and diocese, rising costs and changing needs can be dealt with realistically and optimistically." The majority (61.2%) rejected the idea that, "Because we can't do much about problems of rising costs, staff turnovers, and changing populations, it is not likely that the schools will survive."

Chi-Square tests were done on all items in the finance section to determine if there were significant differences in the responses based on NCEA region, educational background, grade taught, location of school and years of teaching.

Only one significant difference appeared. It was based on educational background. The data showed that the longer a respondent was a student in a Catholic elementary school, the more likely he/she was to agree "that parents who send their children to private schools should receive a tuition tax credit."

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Table 3
Percent of Responses Concerning Finances

---

1. Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served.

A. sa	B. a	C. d	D. sd	E. dk
2.5	14.6	30.5	25.7	25.0

2. Where Catholic schools are available, tuition is the main reason parents do not choose Catholic schools for their children.

A. sa	B. a	C. d	D. sd	E. dk
18.0	45.6	24.9	5.8	5.3

9. A parish contribution to the school should not exceed 40% of per pupil cost.

A. sa	B. a	C. d	D. sd	E. dk
2.9	23.8	29.6	8.3	34.4

18. I think that parents who send their children to private schools should receive a tuition tax credit.

A. sa	B. a	C. d	D. sd	E. dk
65.6	26.5	3.6	1.7	2.5

57. Which choice in the following is most characteristic of your feelings about Catholic education?

58. Which choice in the following is least characteristic of your feelings about Catholic education?

MOST			LEAST
18.7	A.	We will be able to continue serving Catholic education if pastors and parents see the schools as important and continue to support them.	2.9
9.6	B.	No matter how good our intentions, if we don't get help from the pastors and the diocese to pay just wages, then only a few schools will survive.	15.3
.9	C.	Because we can't do much about problems of rising costs, staff turnover, and changing population, it is not likely that the schools will survive.	61.2
2.2	D.	If leadership is not provided from the diocese, we won't be able to fulfill the obligations placed on us and the schools will not survive.	16.3

67.6	E.	**If we work together with pastors, parents, and diocese, rising costs and changing needs can be dealt with realistically and optimistically.**	3.4

Numbers = percent of total sample

sa = strongly agree **a = agree** **d = disagree**
sd = strongly disagree **dk = don't know**

Church Teachings - How did the teachers perceive the topic concerning Church teachings? Did their perceptions differ based on region, years of teaching, educational background, grade level taught, location of school or their age? Thirteen questions focused on Church teachings. Table 4 lists the questions and shows the percent of responses.

Responses to the first three questions reveal that 71.5% of the teachers did not agree that abortion is a woman's right. While 16.8% did not know if a teacher should be fired for having an abortion, 50.6% reported that they should not be fired. Fifty-five percent favored a constitutional amendment banning abortion.

Fifty-five percent of the teachers reported that homosexuals should be allowed to teach in the Catholic schools. About 33% felt homosexuals should not teach in Catholic schools and about 11.5% did not know. (Readers should note that questions 4 and 5 did not differentiate between active and inactive homosexuals.)

Fifty percent felt that a teacher should be fired for telling students that there is nothing wrong with using birth control pills or devices, about 20% reported they did not know if the teacher should be fired, and 29% reported that the teacher should not be fired.

Table 4
Percent of Responses to Questions Concerning Church Teaching

6. Abortion is a woman's right.

strongly agree	agree	disagree	strongly disagree	don't know
6.3	15.1	21.2	50.3	6.0

11. A teacher should not be fired for having an abortion.

strongly agree	agree	disagree	strongly disagree	don't know
14.4	36.2	18.0	13.7	16.8

22. I favor a constitutional amendment banning abortion.

strongly agree	agree	disagree	strongly disagree	don't know
30.7	24.4	21.6	11.4	10.8

7. If it is learned that a teacher is homosexual, that person should not lose his/her job.

strongly agree	agree	disagree	strongly disagree	don't know
15.1	39.9	17.5	12.5	14.5

21. I believe that teachers who are homosexual should not be allowed to teach in a Catholic school.

strongly agree	agree	disagree	strongly disagree	don't know
14.6	18.4	36.7	18.3	11.5

8. If a teacher tells students that there is nothing wrong with using birth control pills or devices, that person should not be fired.

strongly agree	agree	disagree	strongly disagree	don't know
5.8	23.8	33.8	16.5	19.2

14. A Catholic elementary school should have a comprehensive sex education program.

strongly agree	agree	disagree	strongly disagree	don't know
34.2	50.6	8.6	1.9	4.6

19. I think women should have all the same rights as men.

strongly agree	agree	disagree	strongly disagree	don't know
63.8	29.0	4.2	.8	1.8

10. The Catholic Church should ordain women.

strongly agree	agree	disagree	strongly disagree	don't know
24.4	34.6	17.9	11.1	11.2

20. I think young people should be able to experiment with sexual intercourse before marriage.

strongly agree	agree	disagree	strongly disagree	don't know
2.0	3.7	26.9	61.9	5.0

25. People by nature are loving and cooperative.

strongly agree	agree	disagree	strongly disagree	don't know
12.7	62.1	18.8	2.3	3.7

26. I think boys should be as encouraged as girls are to be gentle and caring.

strongly agree	agree	disagree	strongly disagree	don't know
59.1	39.2	.7	.3	.5

27. In general, I approve of the changes in the Catholic Church since Vatican II

strongly agree	agree	disagree	strongly disagree	don't know
30.9	56.9	4.1	.7	6.8

Numbers = percent of total sample

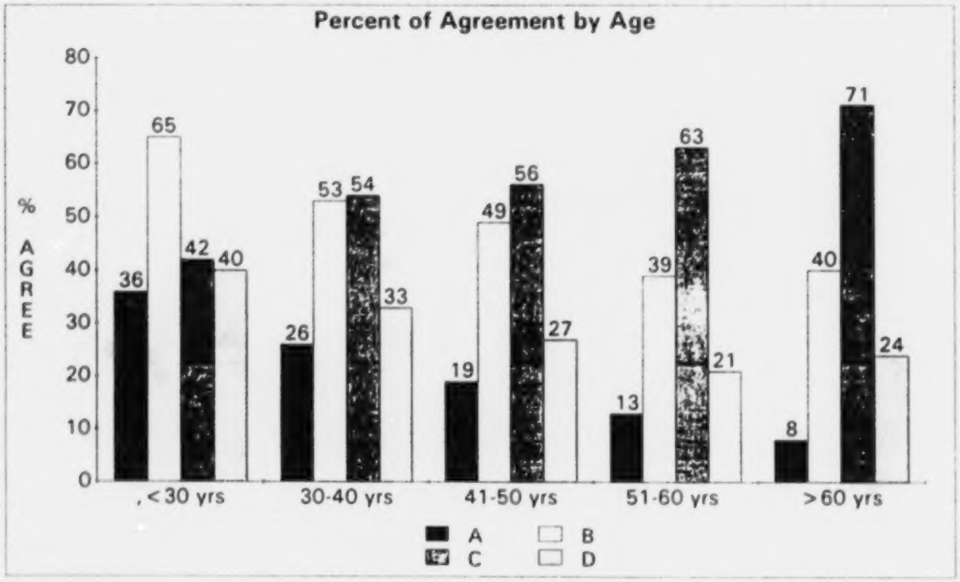
There was clear agreement that the school should have a comprehensive sex education program (84.8%) and that young people should not experiment with sexual intercourse before marriage (88.8%)

Concerning men and women in the church, 92.5% felt they should have the same rights. Fifty-nine percent felt women should be ordained. Eighty-eight percent agreed with the changes in the Church since Vatican II.

Cross-tabulation and Chi-Square tests were done on the questions in this section to determine if there were significant differences in the responses based on age, region, education background, grade level taught, and years of teaching. No significant difference was noted based on region, grade level, or years of teaching. As can been seen from reviewing Figures 1 and 2, however, age was a significant factor. Figure 1 illustrates that the younger the respondents, the more likely they were to agree that:

1. Abortion is a woman's right
2. A teacher should not be fired for having an abortion
3. That a teacher should not be fired for teaching that there is nothing wrong with artificial birth control and the less likely they were to agree with the idea of an amendment banning abortion.

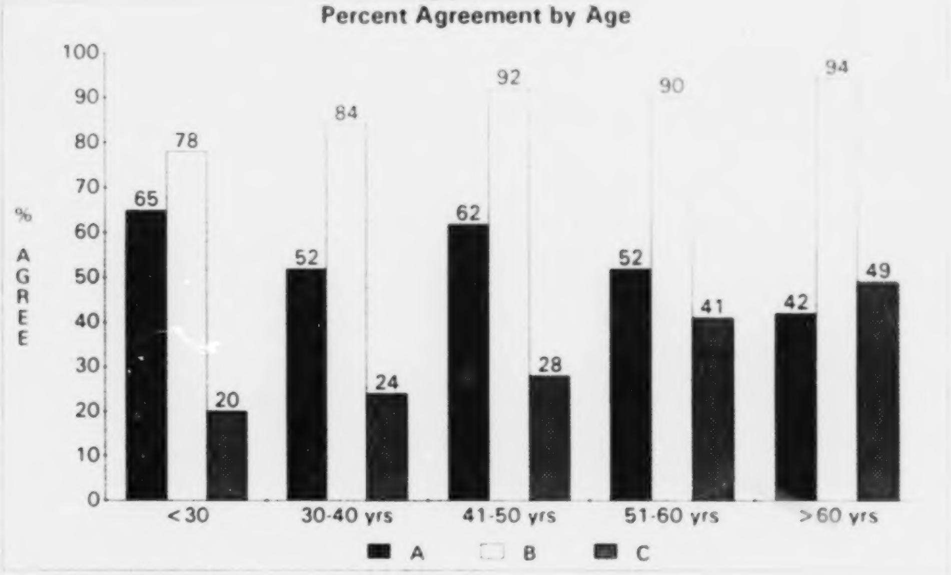
FIGURE 1



A=Abortion is a woman's right
B=Teacher not fired for having abortion
C=Constitutional amendment banning abortion
D=Teacher not fired for teaching nothing wrong with artificial birth control

Figure 2 further illustrates the difference based on age. A greater percentage of those under 30 years old felt woman should be ordained. The older respondents had more of a tendency to agree with the changes since Vatican II. Also noted in Figure 2: as the group increases in age, a larger percentage believed that homosexuals should not be allowed to teach in Catholic schools.

FIGURE 2


Percent Agreement by Age

A=Church should ordain women B=Approve of changes since Vatican II
C=Homosexual not allowed to teach in a Catholic School

Educational background had a significant influence on how respondents viewed the abortion question and the ordination of women. Table 5 below shows that the more Catholic education a respondent had, the less likely they were to agree that "abortion is a woman's right."

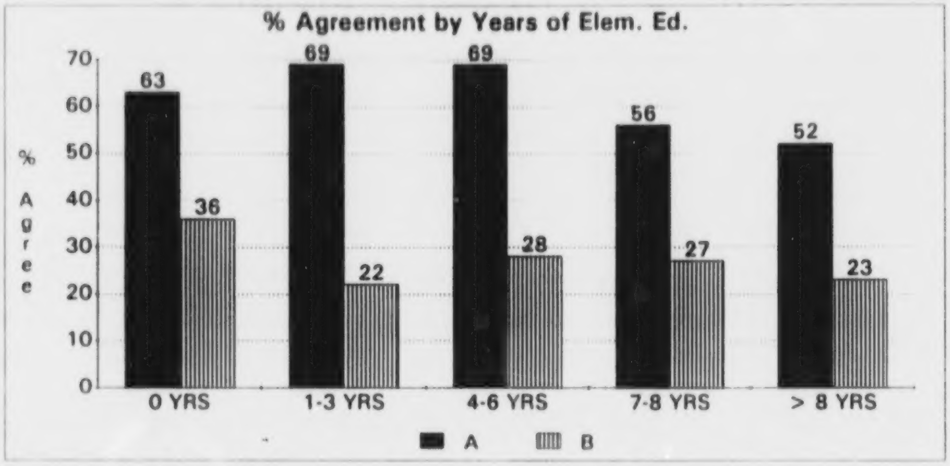
Table 5
Percent Agreeing that Abortion is a Woman's Right

Attended Catholic					
Elementary School		**High School**		**Undergraduate College**	
Year	**Percent**	**Year**	**Percent**	**Credits**	**Percent**
0	30	0	28	< 60	61
1-3	28.6	1	25	> 60	32
4-6	23	2	14		
7-8	15	3	19		
9-10	19	4	15		

Figure 3 illustrates that the more years respondents spent in Catholic elementary schools, the less likely they were to agree that:

1. a women should be ordained
2. a teacher who teaches there is nothing wrong with birth control should not be fired.

FIGURE 3



A=Church should ordain women
B=Not fired for teaching nothing wrong with birth control

Social Concerns - Table 6 lists the questions in this category and records the teachers' responses. A review of Table 6 shows that the majority of Catholic elementary school teachers were very united in reporting that:

1. They were very knowledgeable about the Catholic Church and its teaching (83.2%)
2. They understood their role in the religious development of their students (94.5%)
3. Their school had very clear expectations of the teacher's role in religious and value education (89.6%)
4. They feel an obligation to promote the faith of their students (96%)
5. They thought non-Catholic teachers have the same responsibilities for religious and value education as Catholic teachers (83.3%)
6. They welcomed retreats or religious opportunities for all school teachers to pray and worship together (98.1%)

Questions 38 and 39 provoked more variety in the responses. Sixty-four percent favored the use of non-sexist language in worship services and other religious settings. Twenty-five percent did not favor the use of inclusive language. Just a little more than half (57%) agreed that white people have the right to live in segregated neighborhoods if they want to.

Table 6
Percent of Responses for Items Concerning Social Issues

		A. sa	B. a	C. d	D. sd	E. dk
38.	I favor the use of inclusive, i.e., non-sexist language in worship services and other religious settings.	23.0	41.8	19.1	6.1	9.1
39.	White people have a right to live in segregated neighborhoods if they want to.	10.9	36.7	22.9	20.9	7.0
40.	The school should provide retreat or religious opportunities for all school teachers to pray and worship together.	39.1	49.0	7.1	1.7	2.7
43.	I feel an obligation to promote the religious faith of my students.	62.7	33.6	1.5	1.1	.7
44.	My school has very clear expectations of the teacher's role in religious and value education.	41.0	48.6	6.9	1.9	1.3
45.	I think that non-Catholic teachers in my school should be as responsible for religious and value education as Catholic teachers.	38.0	45.3	9.4	2.1	4.5
46.	I am very knowledgeable about the Catholic Church and its teachings.	23.2	60.0	13.4	1.2	2.0

47. I am not sure what my role is in the religious development of students.

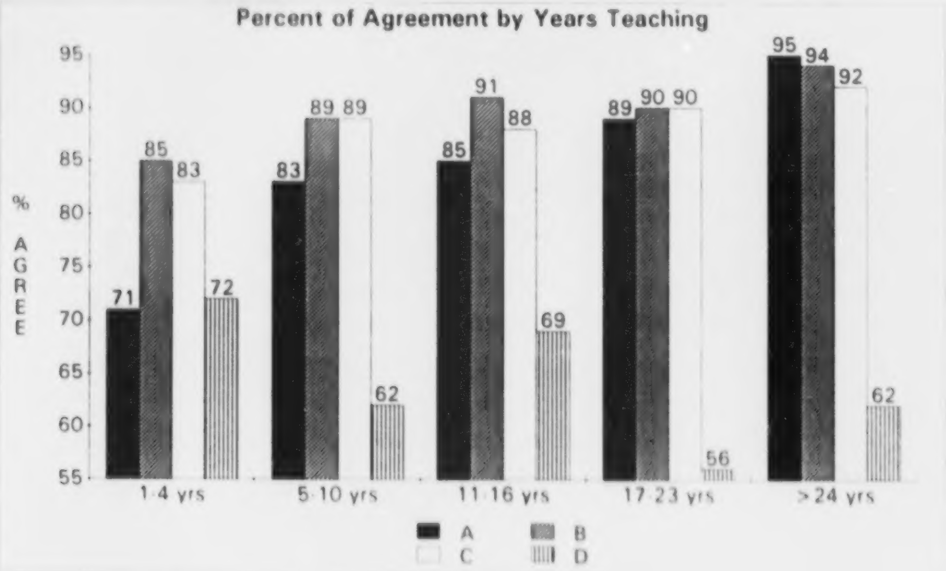
A. sa	**B. a**	**C. d**	**D. sd**	**E. dk**
1.2	**2.8**	**38.3**	**56.2**	**1.3**

numbers = percent of the total sample
sa = strongly agree **a = agree** **d = disagree**
sd = strongly disagree **dk = don't know**

For questions 39, 43, and 45, there were no significant differences based on any of the categories.

Figures 4, 5, 6, and 7 illustrate how age, years teaching, and region significantly influenced the teacher's responses. A study of Figure 4 reveals the differences in response to questions 38, 40, 44, and 46. The longer teachers taught in a Catholic school, the more likely they were to report that they were very knowledgeable about the Church and its teachings, clear about their role as Catholic school teachers, and welcomed opportunities to pray and worship with the school community. Figure 4 also illustrates the differences in responses to the question on inclusive language. The difference is difficult to interpret without more information.

FIGURE 4



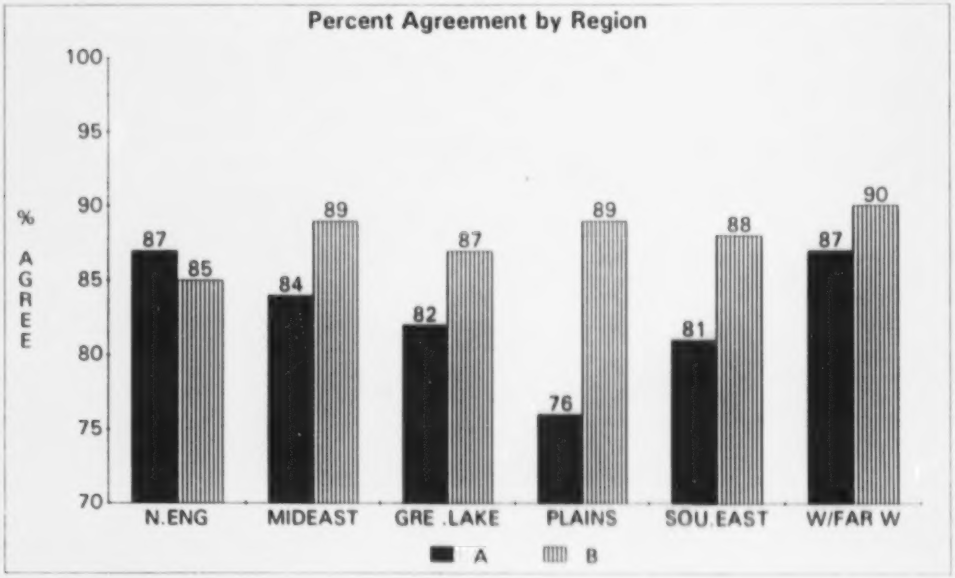
Percent of Agreement by Years Teaching

A=Very knowledgeable about Church and its teaching
B=Provide retreat or religious opportunities for all to pray/worship together
C=School has clear expectations D=Inclusive language in religious services

FINDINGS

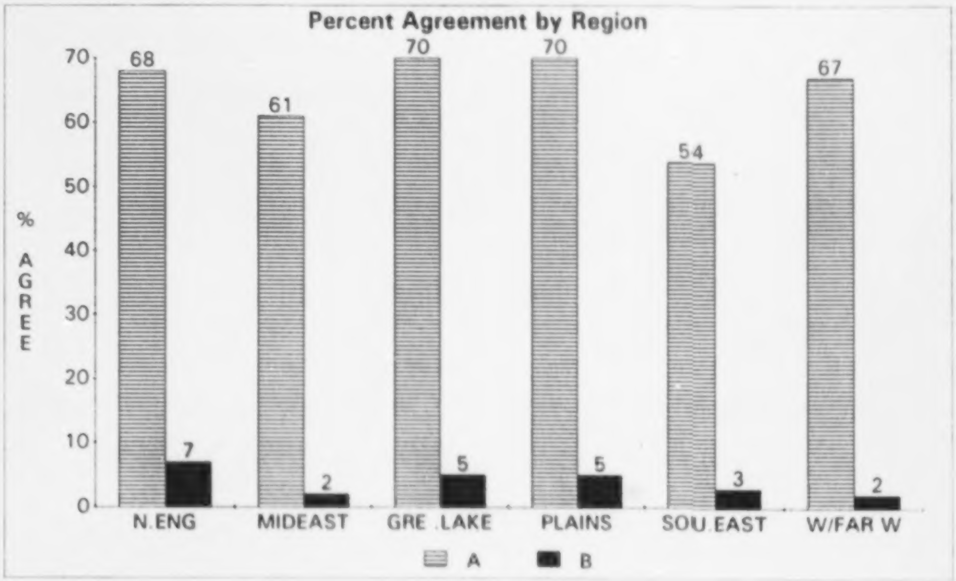
Figures 5 and 6 illustrate differences in responses based on the region where the school is located.

FIGURE 5



A=Knowledge about Church teachings B=Provide retreat/religious opportunities for all

FIGURE 6



A=Inclusive language in religious services

The vast majority of teachers felt they were knowledgeable about Church teachings. Most of the teachers who disagreed that they were knowledgeable about Church teaching taught in schools located in the Plains States. Over 85% of teachers in all regions welcome op-

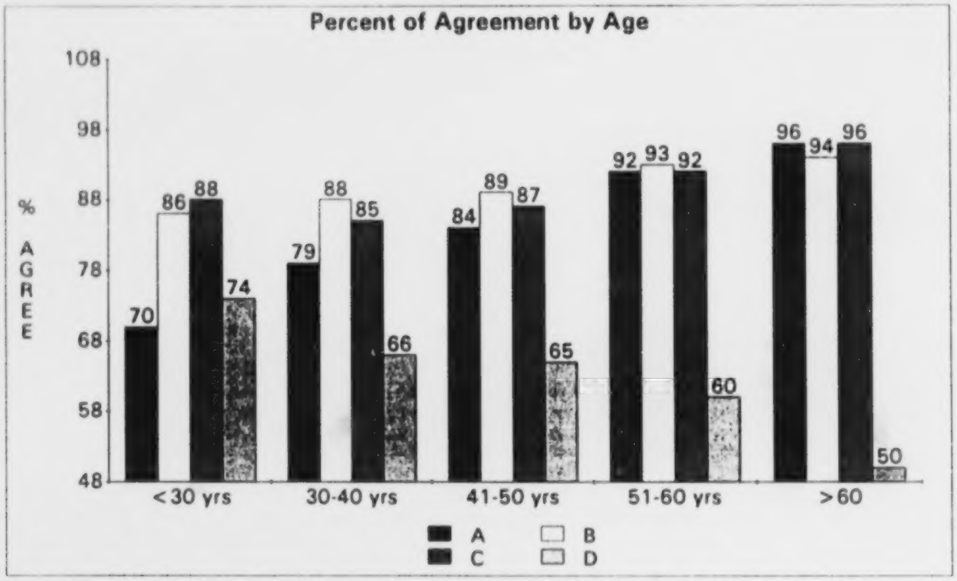
30

portunities to pray together.

Figure 6 illustrates two more areas where a significant difference was found based on region. Only 4% of all the teachers reported that they were not sure about their role in the religious development of their students. The majority of these teachers came from New England, Great Lakes, and the Plain regions. It is possible that more young teachers were in these areas.

Again in Figure 7 we see a correlation between the age of the teacher and responses. The older the teachers were, the more likely they were to feel knowledgeable about Church teachings, clear about their role, and welcomed the opportunity to pray and worship together. Also, the older teachers were, the less likely they were to favor the use of inclusive language.

FIGURE 7



A=Knowledge about Church Teachings B=School has clear expectations of teachers
C=School provide retreats/religious opportunities for all teachers to pray together
D=Inclusive language in religious services

As expected, Figure 4 and Figure 7 parallel each other. It is likely that the longer a teacher taught in a Catholic school, the older they were.

Quality of Education - Questions focusing on the quality of education were listed in Table 7 with responses reported as percentage of the total responses.

Table 7
Percent of Responses for Items on Quality of Education

	Item	A. sa	B. a	C. d	D. sd	E. dk
4.	The increase in the number of lay teachers in Catholic schools has improved the quality of educational programs in the schools.	13.8	35.8	26.6	5.5	18.2
5.	In terms of academic quality, Catholic elementary schools are better than public schools in my area.	47.2	33.1	11.7	2.2	5.5
12.	The differences between Catholic and public schools are not great enough to justify two separate school systems	3.3	3.3	30.6	61.1	1.6
13.	CCD programs will never be as effective in training young Catholics as Catholic schools have been.	35.2	36.8	19.0	4.9	4.0
23.	On the average, Catholic schools promote academic achievement among students better than public schools do.	42.5	41.7	9.6	1.0	5.0
24.	Many teachers at my school do not care about religious education.	2.0	5.7	31.2	58.5	2.4
17.	The mission statement for my school serves as a real source of unity and direction for the school.	24.6	54.6	9.2	2.5	8.6

Numbers = percents of total responses
sa = strongly agree
a = agree
d = disagree
sd = strongly disagree
dk = don't know

A review of the data revealed some significant trends. The majority (90%) of Catholic elementary school teachers reported that the teachers in their school care about the religious education of the

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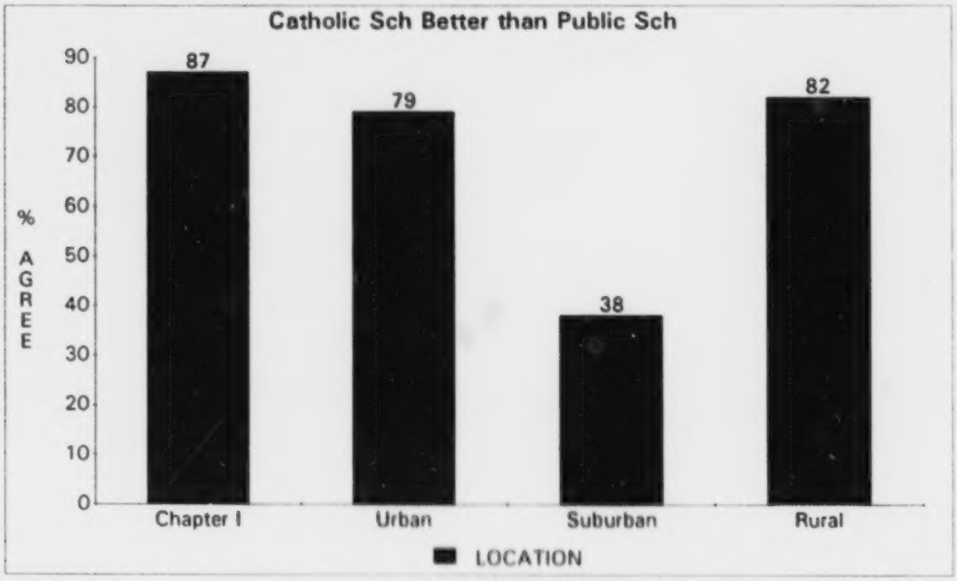
students. There was no significant difference found based on any of the categories.

In terms of academic quality of Catholic schools compared to public schools, the majority of teachers (80%) felt Catholic elementary schools were better than public elementary schools in their areas. There was, however, a significant difference found based on the location of the school and the number of years the teacher taught. As Figure 8 illustrates, only 37% of those in suburban schools agreed that Catholic elementary schools were better than public elementary schools in their area. Figure 11 illustrates that those who taught longest in the Catholic school were more likely to agree than were teachers beginning their careers in Catholic schools.

FIGURE 8



Ninety-two percent agreed that the difference between Catholic and public schools is enough to justify two separate systems. There was a significant difference found based on grade level taught and age. Only 6.6% of the total number of responses showed disagreement. However, 28% of pre-school teachers disagreed and 11% of those under 30 years of age disagreed.

Seventy-two percent of Catholic elementary school teachers responding felt CCD programs would never be as effective as Catholic schools. There was a significant difference noted in the responses based on age, years of teaching and region. Figures 9, 10, and 11 illustrate that:

1. Teachers in New England schools were most likely to agree,

while teachers in the West/Far West were least likely to agree.

2. There is a clear trend (illustrated in Figure 10) that the older the teacher was, the more likely they agreed until the age of 60+. Fewer of the over-60 group agreed than those between 41 and 60; more of the over-60 group agreed than the < 30 to 40 year groups. The same trend is seen in Figure 11 which is based on how many years the teacher taught.

FIGURE 9

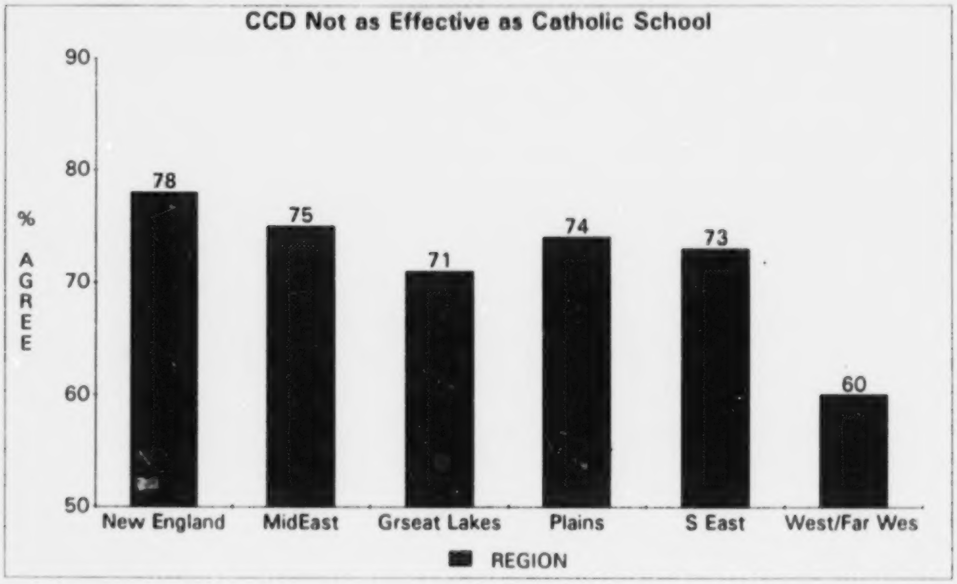
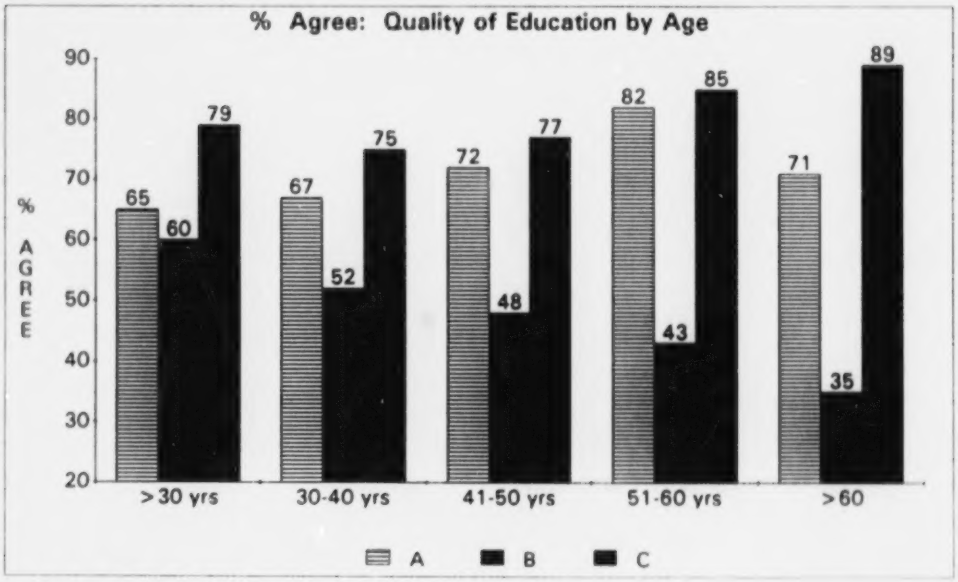
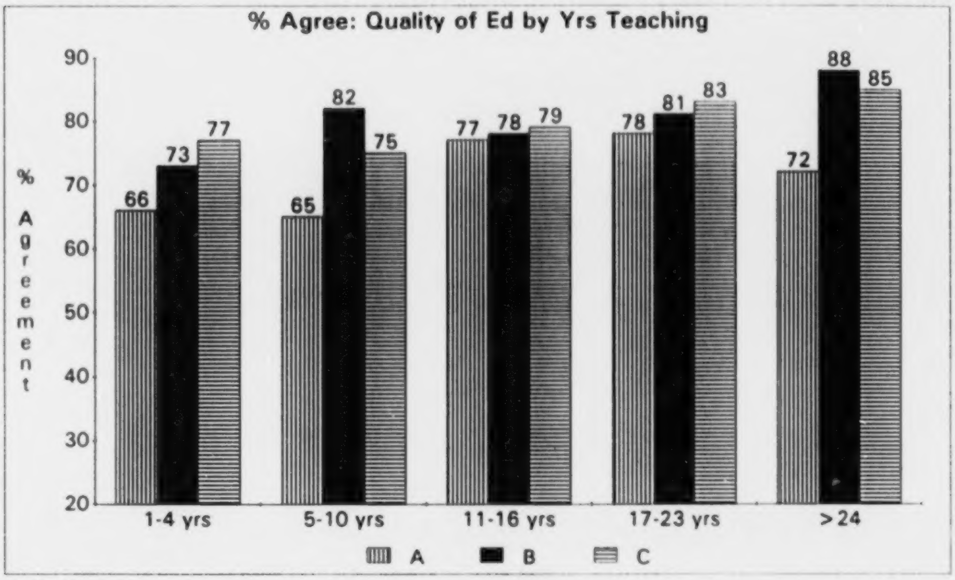


FIGURE 10



A=CCD never be as effective as Catholic School
B=Lay teachers improved quality of education
C=Mission statement real source of unity and direction for school community

FIGURE 11



A=CCD never as effective as Catholic School
B=Catholic Schools better academically than public schools
C=Mission statement real source of unity and direction for school comunity

There was no significant difference based on any of the categories concerning the idea that Catholic schools promote academic achievement better than public schools. Eighty-four percent of the teachers agreed with this idea.

Concerning the statement: "The increase in the number of lay teachers in the Catholic school has improved the quality of educational programs in the schools," 49% agreed, 32% disagreed and 18% did not know. For this item a significant difference was noted by age, educational background, years in a religious order, and total years of teaching. No significant difference was noted based on location or type of school. Figure 10 illustrates that the older the respondent, the less likely she/he was to agree. The same results were found for years of teaching. The more years teachers taught in Catholic schools, the less they were likely to agree. The more years teachers spent in a Catholic grade school or in religious life the less likely they were to agree.

"The mission statement for my school serves as a real source of unity and direction for the school community." Seventy-nine percent of the respondents agreed with the above statement. Age and years of teaching in a Catholic school had a significant effect on how respondents answered this statement. The older teachers were and the longer they had taught in a Catholic school, the more likely they were to agree.

Teacher Involvement - This section of the questionnaire asked teachers to identify the "most important" and the "least important" item from a series of items all of which were important. Table 8 lists the responses in percentage of the whole.

Table 8
Percent of Selected Items with the Most Emphasis and Least Emphasis

28. Which of the following contributes most and which
29. contributes least to the Catholic identity of your school?

% MOST			%LEAST
5.4	A.	Principal belongs to a religious order	36.8
3.0	B.	There are religious on the faculty	21.3
5.2	C.	All the teachers are Catholic	25.2
69.3	D.	The Catholic religion is taught in the school	.5
16.6	E.	All students, including any non-Catholic, must take religion class	15.1

30. Which one of the following should a Catholic elementary school place most emphasis and
31. Which one should they place least emphasis on developing in its students?

% MOST			%LEAST
21.8	A.	Acceptance of Catholic teachings on moral values	11.8
66.9	B.	A personal commitment to Jesus	2.2
9.0	C.	Knowledge of Catholic doctrine	28.6
2.0	D.	A clear understanding of the Bible	54.5

32. Which one of the following should a Catholic elementary school place most emphasis on
33. and which one should they place least emphasis on developing in its students?

% MOST			%LEAST
38.8	A.	Critical thinking skills	2.6
16.0	B.	Intellectual curiosity	16.4
39.3	C.	Mastery of reading/writing/mathematics skills	8.8
5.1	D.	An understanding of global interdependence	68.1

34. Which one of the following should a Catholic elementary school place most emphasis on and
35. Which one should they place least emphasis on developing in its students?

% MOST		**%LEAST**
3.0	**A. Understanding and a commitment to world peace**	54.0
15.0	**B. Understanding and a commitment to justice**	18.9
29.6	**C. Compassion**	10.7
51.4	**D. Understanding of what it means to treat others justly**	11.8

36. Which one of the following should a Catholic elementary school place most emphasis on and
37. Which one should they place least emphasis on developing in its students?

% MOST		**%LEAST**
10.0	**A. Participation in parish life**	38.7
2.0	**B. Respect for the environment**	24.4
13.6	**C. Tolerance**	29.5
73.0	**D. A healthy self-concept**	4.0

Numbers are percents of total responses

The responses to questions 28 and 29 clearly state that the majority of teachers felt that the factor that most contributed to the Catholic identity of the school was: "The Catholic religion is taught in the school" (69.3%) followed by "All students (including any non-Catholics) must take religion classes" (16.6%). Even though the majority of teachers reported that the Catholic religion being taught was the major identifying factor of a Catholic school, a significant difference was noted when studying the responses by region. Figure 12 illustrates the breakdown of responses by region. Fewer teachers in the Southeast (58%) picked "The Catholic Religion is taught in the school" as the most identifying characteristic. More teachers in the Southeast chose "All students (including any non-Catholics) must take religion class." as the most identifying characteristic of a Catholic School.

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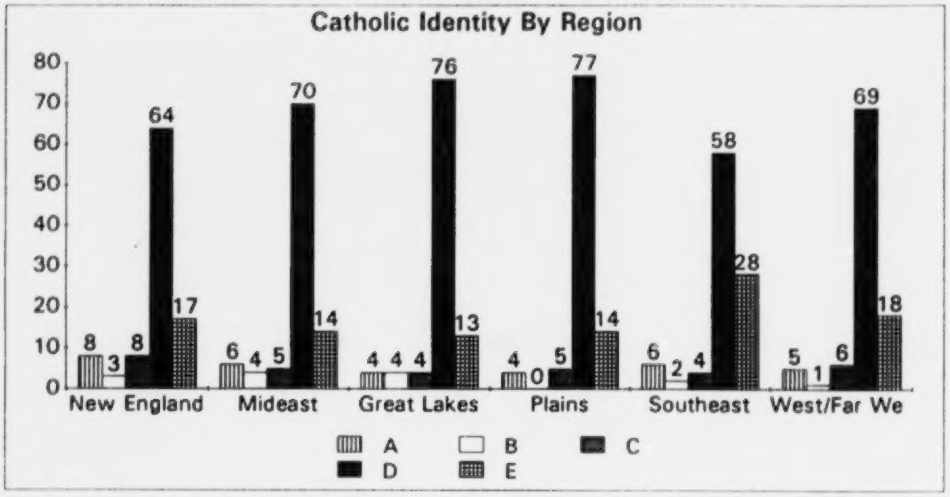
FIGURE 12



A= Religious principal
B= Religious on the faculty
C= Catholic Teachers in the school
D= Catholic religion is taught
E= All students take religion

Reviewing questions 30 to 37, the following items surfaced as the ones teachers felt the school needed to "place most emphasis on developing in its students":

1. A personal commitment to Jesus (70%)
2. Critical thinking skills (38.8%) and Mastery of reading, writing, math skills (39.3%)
3. Understanding "to treat others justly" (51.4%)
4. A healthy self-concept (73.0%)

Figures 13A and 13B point to some interesting significant differences found based on the kind of school and the NCEA region where the school is located. Most of the teachers who chose from question #30, "A personal commitment to Jesus" were from rural schools, while only 53% of the teachers in Chapter 1 schools picked it as the one to emphasize most. More teachers in Chapter 1 schools chose "Acceptance of Catholic teachings on moral values" and "knowledge of Catholic doctrine" than any other group of teachers.

FIGURE 13A

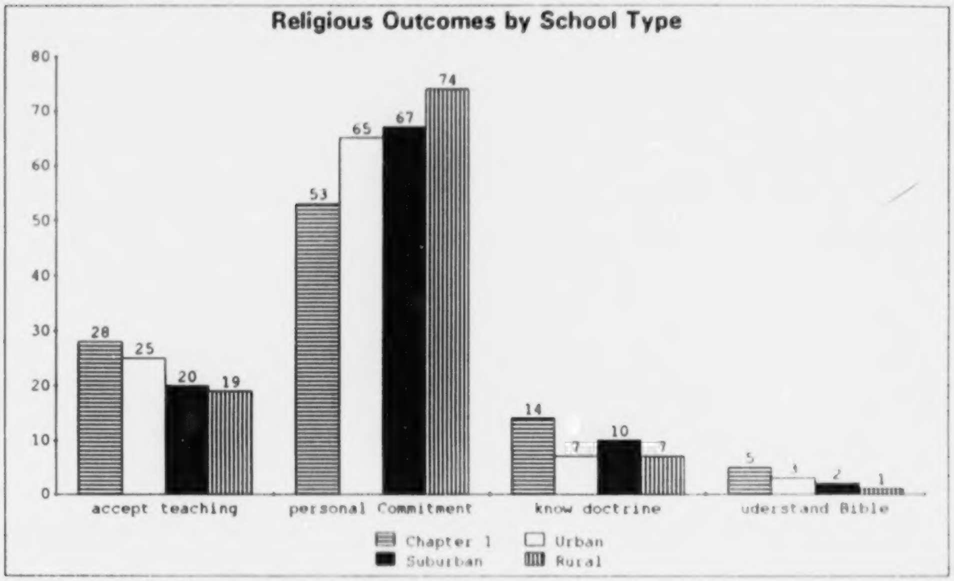
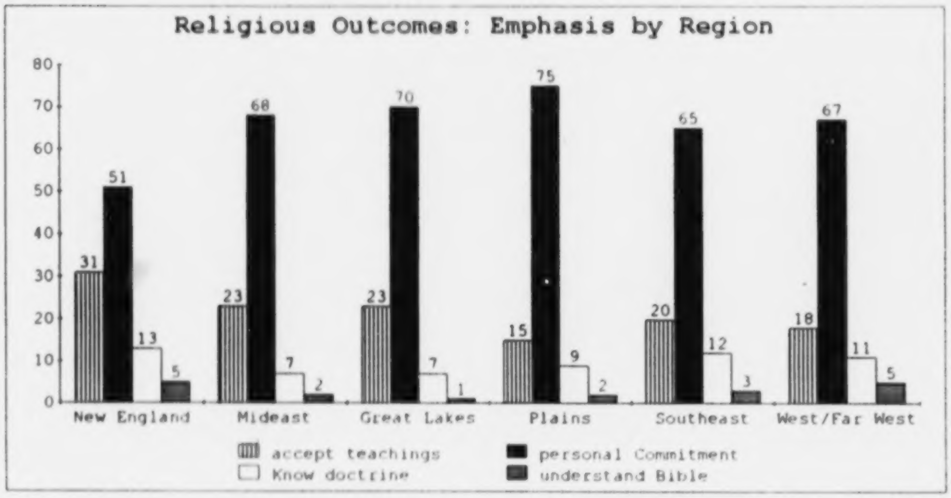


FIGURE 13B



A final significant difference was noted for responses to question 37. More teachers from rural area schools chose "tolerance" as the item to receive least emphasis and fewer chose "participate in parish life" as the item to be least emphasized. In other words, teachers in rural schools felt parish life should be emphasized before tolerance.

Questions 48 to 70 present issues concerning interactions among staff members and decision making. Table 9 reports the responses the teachers gave to questions 48-52; the following general statements can be made about the teachers in Catholic elementary schools:

FINDINGS

1. Over half (52%) were formally observed two to four times a year.
2. Over half (56%) of their classrooms were informally visited by the principal once a week or more.
3. Over three-fourths (86%) attended a school faculty meeting once a month.
4. The majority (88%) knew all or most of their students' parents.
5. Ninety-four percent felt their school was well known in the neighborhood.

Table 9
Percent of Responses Dealing with Interactions Among Staff Members and Decision Making

48. How often is your teaching observed (supervised) in formal (announced) classroom visits?

A. Never	B. once a year	C. once a month	D. four times a year or more
7.1	40.7	46.6	5.4

49. How often does the principal visit your classroom informally?

A. 0	B. 2 or 3 times a year	C. once a month	D. once a week	E. every day
3.7	17.7	21.7	41.4	15

50. Faculty meetings are held

A. Never	B. 1 or 2 times a year	C. 3 or 4 times a year	D. 5 or 6 times a yr.	E. Every month
0	.8	3.4	8.2	86.2

51. I know the parents of the children I teach

A. none	B. some of them	C. most of them	D. all of them
.6	10.7	42.6	45.7

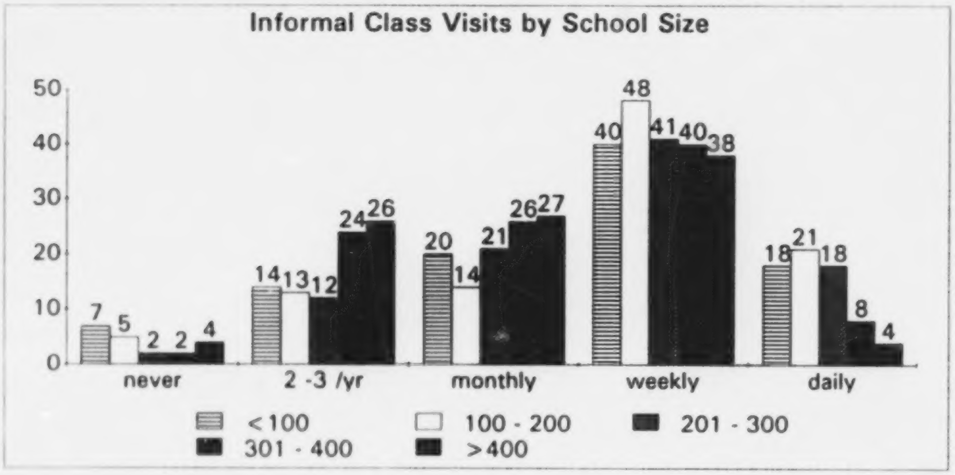
52. Our school is well known in the neighborhood

A. strongly agree	B. agree	C. disagree	D. strongly disagree	E. Don't know
57.6	37.9	1.7	1.0	1.7

numbers = percent of the responses

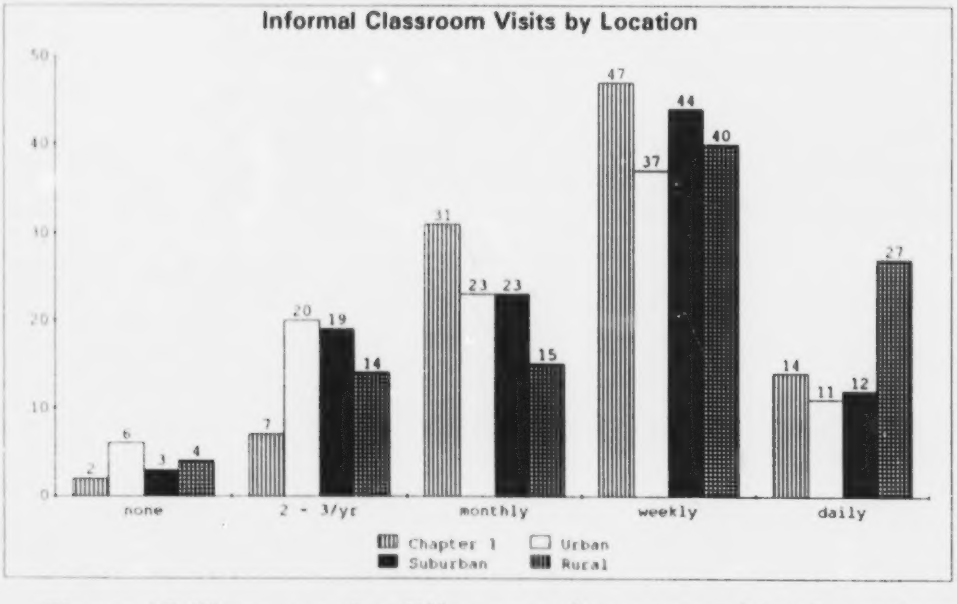
Figures 14A to 16 illustrate several significant differences in responses to items in this section based on school size, location of school, and region. The larger the school, the less likely the principal was to visit the classrooms daily, and the more likely informal visits happened once a month or even only 2 or 3 times a year. Looking at the location of school, teachers in rural schools were most likely to have the principal visit informally every day. Teachers in urban schools were the least likely to have frequent informal visits.

FIGURE 14A



Informal Class Visits by School Size

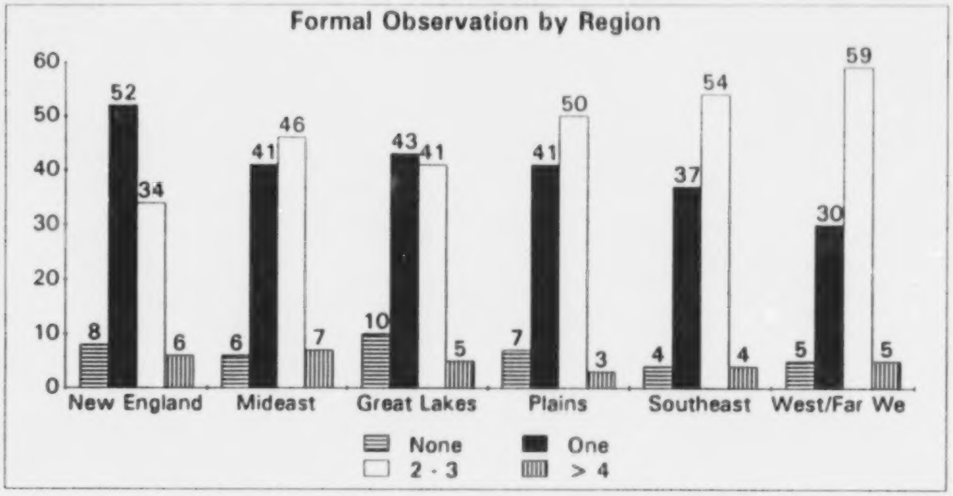
FIGURE 14B



Informal Classroom Visits by Location

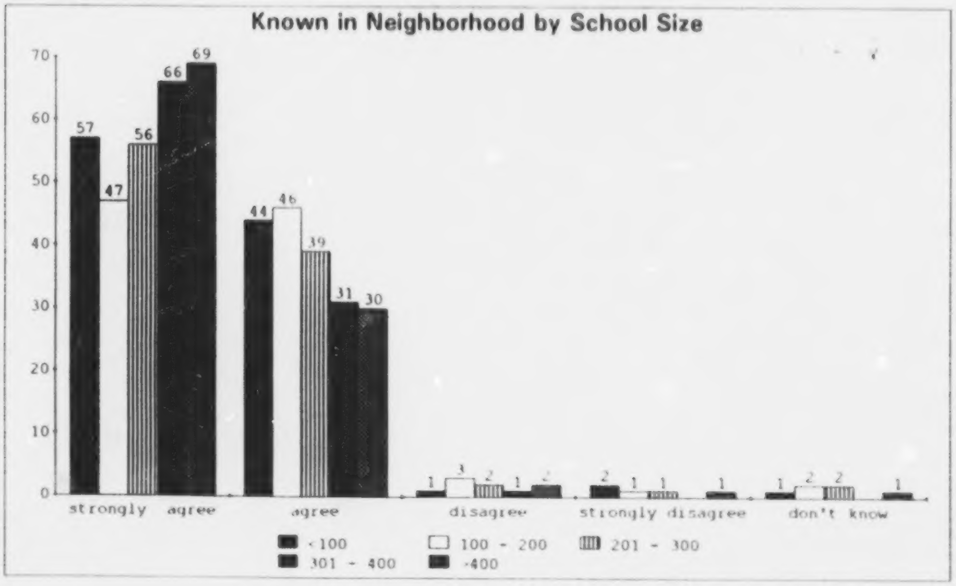
Figure 15 illustrates the differences that occurred in the various regions concerning the number of formal observations a teacher received. Teachers in the West/Far West were most likely to have between 2 and 4 formal observations a year, while teachers in New England were most likely to have none to one formal visit a year.

FIGURE 15



How well the school was known in the neighborhood and how many of the students' parents were known by the teacher was directly proportional to the size of the school. The smaller the school, the more likely the teacher was to report that they knew all the parents. The reverse is true for how well the school is known in the neighborhood. The larger the school the more likely the teachers were to report that they strongly agree that their school is well known in the neighborhood (Figure 16).

FIGURE 16



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Part V of the survey questioned teachers about their insights and experiences related to how decisions were made concerning the goals, programs, policies, procedures, and the future of their school. The respondents identified one response as "most characteristic" and one response as "least characteristic" in so far as it reflected what they perceived or what they experienced in their schools. Table 10 lists the responses for questions 53 - 70.

Questions 53, 59, and 65 addressed decision making concerning the goals, programs, policies, procedures, and plans of the school. Responses indicated that, ideally speaking, the teachers felt that decisions are most effective when "they are arrived at through dialogue and consensus" or when "they are integrated with individuals' goals and needs."

Table 10
Percent of Responses to How Decisions Are Made

53. Ideally speaking, decisions concerning the goals, programs, and plans of the school will be most effective when:

54. On the other hand, decisions concerning the goals, programs and plans of the school will be least effective when:

MOST			LEAST
30.1	A.	They are arrived at through dialogue and consensus.	6.8
8.3	B.	Everyone realizes that even though their ideals are good and worthwhile, those in authority must be responsible for a final decision.	37.7
3.9	C.	They represent the goals and procedures that have been established for the school in the handbook and that have been effective in the past.	42.0
12.7	D.	Teachers understand/accept the standards of the school accept the personal responsibility to act accordingly.	5.2
44.1	E.	They are integrated with individuals' goals and needs; share responsibility for making/implementing decisions	7.1

55. Generally speaking, conflict and disagreement concerning the goals, programs and procedures of the school most often arise because:			56. Conflict and disagreement concerning the goals, programs and procedures of the school least often arise because:
5.3	A.	Those involved do not recognize that policies are based on past experience and are in accord with diocesan and other regulations.	16.3
6.3	B.	There is an element of immaturity in those involved; they need direction to see a better way of dealing personally with the situation in an adult manner.	38.6
30.7	C.	Perspectives differ as to how goals can be achieved; more time and communication is needed to understand how the difficulty can be related to overall goals.	12.7
30	D.	There has been insufficient dialogue; those involved have not considered means of dealing with the problem in a way that all can live with.	9.9
25.6	E.	It is inevitable; no matter how well the school is organized and how clear the policies, there will always be individuals who will want to do things their own way.	18.8

57. Which choice in the following is most characteristic of your feelings about Catholic education?			58. Which choice in the following is least characteristic of your feelings about Catholic education?
18.7	A.	We will be able to continue serving Catholic education if pastors and parents see the schools as important and continue to support them.	2.9
9.6	B.	No matter how good our intentions, if we don't get help from the pastors and the diocese to pay just wages, then only a few schools will survive.	15.3
.9	C.	Because we can't do much about problems of rising costs, staff turnover, and changing population, it is not likely that the schools will survive.	61.2
2.2	D.	If leadership is not provided from the diocese, we won't be able to fulfill the obligations placed on us and the schools will not survive.	16.3
67.6	E.	If we work together with pastors, parents, and diocese, rising costs and changing needs can be dealt with realistically and optimistically.	3.4

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59. Which statement is most characteristic of interactions among principals and teachers in your school when making decisions about overall programs, policies, and procedures?

60. Which statement is least characteristic of the interactions among principals and teachers in your school when making decisions about overall programs, policies and procedures?

15.3	A.	Given the guidelines established by pastors, school board, and diocese, decision making is more or less a matter of working within this framework.	13.5
20.3	B.	There is ample communication with and between those involved so that a decision can be arrived at that all can live with.	11.2
7.2	C.	Because teachers are occupied with requirements of classes and preparations, time-consuming meetings are kept to a minimum; decisions that are in the best interest of all are made by the principal.	48.2
43.0	D.	Relevant information is sought and related to school goals; participation is encouraged so that decisions will accomplish the goals of the school and contribute to the growth of faculty and student alike.	8.4
13.3	E.	Teachers are expected to know what is required of them, and are relied upon to accept their responsibilities.	17.5

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61. When conflicts or disagreements arise concerning the goals, programs, policies of the school, which statement is most characteristic of how it is usually handled?

62. When conflicts or disagreements arise concerning the goals, programs, policies of the schoolk, which statement is least characteristic of how it is usually handled?

10.0	A.	Those involved are told what the regulations are and they are expected to conform to them.	36.5
26.5	B.	The problem is discussed with individuals involved and the principal usually makes the final decision.	4.8
29.7	C.	Those involved try, through dialog and consensus, to come to a decision that will be satisfactory to all.	6.9
3.2	D.	With as little interruption as possible; since conflict and disagreement are somewhat inevitable, there isn't much that can be done about it.	39.3
29.1	E.	Those involved are encouraged to discuss the values at stake and relate the problem to the goals of the school and participate actively in the solution.	11.2

63. Which statement is most characteristic of the way the staff in your school deals with future planning?		64. Which statement is least characteristic of the way the staff in your school deals with future planning?
20.8	A. Usually consists of determining whether teachers are satisfied with things as they are or would like to make changes in their programs or schedules.	7.6
2.7	B. Requires more assistance from the archdiocese if the school staff is expected to meet the requirements placed on them.	16.9
9.2	C. Is usually the concern of the principal. This would be an added burden to teachers who are already very busy.	24.7
62.5	D. input is sought from those who will be affected by the decisions and who must commit themselves to its implementation.	6.0
3.4	E. Seems unrealistic and is frustrated by declining numbers of teachers, increasing costs, and changing populations.	43.2

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65. Which statement is most characteristic of the decision-making behavior of the staff in your school:		66. Which statement is least characteristic of the decision-making behavior of the staff in your school:
8.7	A. Not very actively involved in the decision making process; staff have to be encouraged to participate; they depend on the principal to make or finalize decisions.	52.7
20.2	B. Goal-oriented; each has individual ideas about how things should be done but participate actively with others in goal setting and implementation.	6.1
5.8	C. It is difficult to get everyone to decide one thing, so decisions are made on individual basis to suit each one's needs and preferences.	23.2
50.8	D. Consensual; all provide valuable input into the decision making process and arrive at a decision that all can live with.	9.2
14.5	E. All know clearly what is possible according to regulations; staff recognizes the authority of the principal in the decision making process.	8.5

67. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement is most characteristic:

68. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement is least characteristic:

19.5	A.	Each staff member is free to talk with the principal individuall, usually the principal points out a way to think about or solve the problem.	10.3
10.2	B.	Knowing the rules and obligations keeps conflict and disagreement to a minimum; the principal lets us know what constraints are placed on us by pastor and diocese that largely determine solutions.	19.7
38.1	C.	It is usually discussed by the staff so that we can get at the root of the problem; we reach a solution based on how we can accomplish school goals.	9.3
21.2	D.	Everyone tries to give a little, so we can all get a little; while no one solution ever satisfies everyone, we all cooperate as much as possible.	11.1
9.6	E.	If most of the staff is involved in the conflict or disagreement, the principal usually gives a verbal or written directive and relies on the staff to act accordingly.	47.6

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69. Which statement is most characteristic of your staff in situations which deal with the future of the school or future planning?

70. Which statement is least characteristic of your staff in situations which deal with the future of the school or future planning?

12.4	A.	Staff cooperates in raising money or holding costs down because they know the future of the school depends on whether the principal will have enough money for expenses.	9.5
15.4	B.	Staff does not get involved because there is information not available to them since the total financial picture is known only to the pastor or principal.	18.7
1.5	C.	Staff expects to go elsewhere from here-to a better job, to raise a family, so their involvement is slight.	49.4
62.6	D.	Staff think of this as their school and work cooperatively to ensure its success and continuance.	3.8
6.6	E.	The future of the school depends on the pastor and and parents so we aren't really the ones to decide; we are willing to go along with what they want.	18.4

In questions 59, the majority of teachers chose items that indicated that the ideal is what they have experienced: 43% reported that "Relevant information is sought and related to school goals; participation is encouraged so that decisions will accomplish the goals of the school and contribute to the growth of faculty and students alike" and 20.3% "there is ample communication with and between those involved so that a decision can be arrived at that all can live with." Even though both of these statements involve dialogue, the former focuses on decisions made to accomplish goals, while the latter focuses on arriving at a decision that all can live with. Again in question 65, the majority of respondents reinforced attainment of the ideal. Fifty percent picked item "D". Again a consensus behavior was indicated but decisions are arrived at that all can live with. Twenty percent selected item "B" which focuses the discussions on goal setting and implementations.

Concerning planning for the future of their school, responding to question 57, the majority felt that "If we work together with pastors, parents, and diocese, rising costs and changing needs can be dealt with realistically and optimistically." In actual planning the majority reported (question 63) that they were "included in decision making and evaluation; input is sought from those who will be affected by decisions as is their commitment to implementation" and in question 69, the majority picked the following statement as most characteristic of the staff: "Staff think of this as their school and work cooperatively to ensure its success and continuance."

The remaining questions (55, 61, 67) in this section dealt with what teachers perceived to be the most common reasons why conflict arose concerning the goals, programs and procedures in the school and how conflict was handled. As question 25 in table 10 indicates, the majority chose item "C" or item "D". Both items indicated that insufficient dialogue created conflict. One sees more of a variety in the items the respondents picked when asked to choose which statement was most characteristic of how conflict was dealt with in their school. In question 61, 29.7% picked item "C", which indicates solving the conflict through dialogue focused on a decision that will be satisfactory to all and 29.1% picked item "E" which indicates solving the conflict through dialogue focused on the values at stake and relates the problem to the goals of the school. Twenty-six percent picked item "B" which indicates that the principal makes the final decision.

Responding to question 67, the teachers again indicated that conflict is solved through discussion. Thirty-eight percent indicated the discussion focused on a solution based on how to accomplish the school's goals, and 21.2% reported the discussion focused on everyone giving a little to get a little.

Chapter 4

CONCLUSIONS AND RECOMMENDATIONS

What has been learned, then, about Catholic elementary school teachers? What insights and understandings were gained by this inquiry into teachers' perceptions of the quality of the Catholic school; their involvement in decision making; and their personal values related to current issues in the Catholic Church and American Society? Did teachers' responses resemble those of other groups that have been surveyed in the past? Were teachers' responses influenced by the number of years they spent as students in Catholic schools, their educational backgrounds, their years of experience as teachers?

The preceding chapter gave statistical answers to these questions. It remains in this chapter to discern meaning from what Catholic elementary school teachers have said about themselves, and to gain a clearer understanding of Catholic elementary school teachers. Existing programs can, as a result, be redirected to address discovered needs; new programs can be developed to meet current situations; and recommendations can be made for future study.

The findings of this exploratory study defy easy categorization. While some findings may challenge the reader, other findings provide much to be optimistic about; still others are "interesting." Perhaps most importantly, the findings point the way to future research needed to make good decisions about the feasibility and necessity of acting on the insights and understandings gained from this exploration (Malhotra, 1993, p. 92).

One "interesting" and conclusive finding: the transition from religious to lay faculties in the Catholic elementary school is complete. Ten years ago, 20.1% of elementary school faculties were members of religious congregations. This figure was a fifty percent decline from the 42.2% of the previous decade, which, in turn, was a decline from the 54.6% of 1968. This condition had long been anticipated: a group of Sisters surveyed in the late fifties (Emil, 1958) predicted that by 1971 there would be more lay than religious in the Catholic school. Statistics provided by NCEA's 1986 compilation (Bredeweg, 1987) attest to the accuracy of their forecast. In 1985, Benson and Guerra cited projections that "in ten years nearly all teachers will be laypersons" (p. 11). Furthermore, of the 93.6% of the respondents who are lay, 92.4% have never been in religious life, thus completing the departure from the schools of even former religious.

Today's Catholic elementary school teacher is most likely a married Catholic woman between forty-one and fifty years of age. She received a Catholic elementary and secondary school education and some undergraduate credits from a Catholic college. She feels that her academic training adequately prepared her to teach in a Catholic school. She has been teaching for five to ten years in her present school and conceivably has been there all of her career. She earns between $18,000 and $28,000 a year in a suburban location of the Mideast or New England. She experiences a great deal of job satisfaction!

This composite picture along with teachers' responses to questions regarding financial issues, quality of education, church teachings, social concerns, and teacher involvement formed the backdrop for considering what Catholic elementary school teachers say about themselves.

Survey questions were grouped to form categories used to report teachers' perceptions about issues related to finances, quality of education, Church teachings, social concerns, and teacher involvement.

Financial issues

"...Catholic schools in parishes and dioceses can be immense spiritual assets which benefit all and give witness to the faith of the entire community.

"Such schools, like all aspects of the educational ministry, deserve the support of all members of the Catholic community because, directly or indirectly, they serve all. Not to support such schools merely because they do not enroll all the children of the community would reflect an inaccurate and damaging view of the Church's educational mission" (National Conference of Catholic Bishops, 1976, pp. 8-9).

By characterizing the Catholic school as an asset of spiritual benefit to all members of the Catholic community, the American bishops call attention to financial support for Catholic schools as a responsibility of all stakeholders in Catholic education, hierarchy, clergy, religious and lay. Catholic elementary school teachers have several stakeholder roles: parents who make decisions about sending their children to a Catholic school; parishioners who participate in parish activities for the Catholic school; and professionals who teach in the Catholic school. In this latter role, Catholic elementary school teachers make a direct and substantial donation of their professional service to Catholic education: over 90% of the teachers responding to the Survey reported salaries less than $28,000 ($19,132 nationally) despite the fact that 97% have a bachelor or master's degree and nearly 50% have been teaching for more than 10 years. By contrast, 1993 salaries for teachers in government-controlled schools averaged $34,777 (National Center for Educational Statistics, 1993).

Because of their indispensable contribution to Catholic education, teachers' perceptions of issues related to finance were sought. Several statements related to financing the Catholic school previously asked of bishops and priests (O'Brien, 1987), of secondary teachers (Benson and Guerra, 1985), and of elementary school principals (Harkins, 1993) were included in the Catholic Elementary School Teacher Survey. Not all groups were asked all questions. The listing of responses that follows is intended to initiate discussion, raise questions, and suggest areas for further study. The term agreed is used to represent a response of strongly agree or agree. A listing by question can be found in Appendix E.

When asked whether "Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served", only 17.4% either agreed or strongly agreed compared with nearly twice that percentage (31.0%) of agreement by elementary school principals. When bishops and priests were asked, still larger percentages agreed: 53.2% of bishops and 73.1% of priests. The statement: "A parish's contribution to the school should not exceed 40% of per pupil cost" was agreed to by 68.7% of priests surveyed, 54% of elementary principals; 52.6% of bishops and only 26.7% of elementary teachers. In response to the statement "Where Catholic schools are available, tuition is the main reason parents do not choose Catholic schools for their children", 63.6% of elementary teachers and 65.0% of elementary principals agreed. Fifty-nine percent of bishops and 58.0% of priests agreed. "I think that parents who send their children to private schools should receive a tuition tax credit" was agreed to by 86% of secondary teachers and 92.1% of elementary teachers. This was the only statement for which a significant difference in elementary teachers' responses was found: the more years teachers spent as students in Catholic elementary schools, the more likely they were to agree that there should be a tuition tax credit for parents whose children attend private schools.

This listing displays differing perceptions and points to the need for research permitting a deliberate comparison of responses from the group of stakeholders in Catholic education. The dearth of information about how parents make their decisions to send (or not send) their children to a Catholic school (Convey, 1994) could be ameliorated by such research. A too facile acceptance of excessive cost as the underlying reason may cloud consideration of reasons including why parents remove their children from Catholic schools. Needed is a systematic, exit interview type of research to be conducted in a standardized format. The challenge will be to find methodologies that will encourage and permit candid and sincere acknowledgment of underlying reasons.

If the crisis in Catholic education is in fact not a financial one, but rather a crisis of confidence (Greeley, 1977; Mulcahy, 1987), then some thought needs to be given to alternatives to parish and diocesan funding of Catholic Schools. As Catholic elementary schools restructure from parish schools to regional and interparochial organizations, funding patterns must likewise be reconceptualized and restructured. Comparative studies about cost-effective means of supporting Catholic education might yield particulars about alternative financial arrangements such as those done by private schools or schools owned and operated by religious communities.

Bishops and priests also agree (O'Brien, 1987) that Catholic education is the responsibility of all Catholics (Duty of all Catholics to support Catholic education: 95.9% of bishops and 79.2% of priests agree or strongly agree.) In this regard, they parallel the nearly 68% of the Catholic elementary school teachers who reported that they were willing to work with other stakeholders to deal realistically and optimistically to meet rising costs and changing needs. If their willingness is typical of other Catholics, including those without school-aged children, perhaps large-scale closings such as have occurred in some dioceses might be avoided.

What efforts are possible on this basis? What are the results of parish collections for the school? Of fundraising efforts for the schools? Is there a need for a national collection (such as is done for the Catholic University of America) that will accompany national public relations efforts during Catholic Schools Week?

Consideration of what happens when the Catholic school is closed deserves serious attention: what are the effects on parish life and the religious education of students? Are the desired financial advantages realized in a parish? educational ones? What happens to the essential atmosphere provided by Catholic education not as an "individualistic enterprise, but as an activity that takes place within a group that shares common values and aspirations" (Elias, 1991)? Can the Church afford not to have Catholic schools?

Those responsible for the marketing, development and support of Catholic elementary school education would profit from earnest consideration of these questions.

Church Teachings

The religious nature of the Catholic school and its mission on behalf of the Catholic Church requires teachers to be witnesses to the faith, and committed to helping students develop Christian beliefs by modeling for them how these "beliefs and values shape and inform spiritual, moral and lifestyle choices" (Benson and Guerra, 1985, p. 2). Because the effectiveness of that modeling and imparting of values has been found to be greatest when conducted in informal sharing (Innes, 1992), the concern is that Catholic elementary school teachers not only teach Church doctrine, but believe and practice it as their own.

In a dissertation research, the importance of teachers' educational background was highlighted by the finding that the more years teachers spent immersed in a Catholic school environment, the more they absorbed personally and felt capable of transmitting as models (Dorsey, 1992). It is that immersion and absorption that equipped them to create the environment in which to impart their values to the students under their care.

The importance of the preceding statement is corroborated by closer examination of the data regarding teachers' perceptions of Church teachings. Of the teachers who agree that abortion is a woman's right:

- nearly 59% spent less than three years in a Catholic elementary school
- 53% spent less than two years in a Catholic high school

- 61% have less than 60 credits from a Catholic undergraduate institution

These findings mirror those that demonstrate the relationship of attendance at a Catholic school with belief and behavior consonant with Church teaching (Greeley, 1977, 1989; Benson and Guerra, 1985).

Further analyses of the data point to responses that differ by age: teachers under the age of 30 are more likely than older teachers to agree that:

- abortion is a woman's right
- a teacher who is homosexual should be allowed to teach in a Catholic school
- the Church should ordain women

They are more likely than older colleagues to disagree:

- with a constitutional amendment banning abortion,
- with the changes in the Church since Vatican II
- that a teacher should be fired for having an abortion
- that a teacher should be fired for telling students there is nothing wrong with using birth control devices

Figures 1, 2 and 3 illustrate the differences of opinion attributable to educational background. Yet, 71% (Figure 4) of those under 30 report that they are very knowledgeable about the Catholic Church and its teachings and feel an obligation to promote the religious faith of students.

Of course, generalizations must be made cautiously. Wider study is required to determine whether it is generally true that the more years teachers were immersed in a Catholic school environment as students, the greater those teachers perceived themselves as models of Gospel values (Dorsey, 1992) and the more effectively they are able to impart those values. Similarly, more information is needed about how teachers actually received their own knowledge of Church teachings and their faith formation. Expansion is needed of the findings of a dissertation research (Dorsey, 1992) indicating that the more hours of religious in-service activities, and the more recent those activities, the more likely teachers were to feel confident that they model Gospel values in the classroom.

The self-reporting limitation of any survey precludes distinguishing differences between what teachers say about themselves and what they actually do. This circumstance denotes the need for methodologies that go beyond self-reporting, survey-type instrumentation to learn how the faith is transmitted on a day-to- day basis in the classroom.

In addition, there is a need for an organized, systematic way to deal with the formation of Catholic elementary school teachers that goes beyond academic and professional preparation by a deliberate focus on their on-going faith development as well as in-depth study of faith development of the young. Consideration needs to be given to establishing schools or departments of Catholic school teacher development that are as concerned with faith development as with academic preparation. A precedent for such programs already exists. National Catholic Graduate Educational Leadership Programs provide a concentration on leadership development for Catholic school principals and superintendents. These programs take seriously the obligation to integrate into graduate level course work, the requirements imposed by the faith dimension of Catholic school leadership.

Systematic comparisons with programs of teacher development in other countries may likewise provide insights into the preparation of teachers for service in the Catholic schools. St. Andrew College for Catholic Education in Glasgow, Scotland, is one example. Consistent with its mission to educate teachers for the Catholic schools of Scotland, St. Andrew College embraces the responsibility to prepare those who intend to teach in Catholic schools by offering a program that integrates into the academic, pedagogical program time and content devoted to sensitizing future teachers to "the needs that pupils have of what might broadly be called 'the spiritual'" (St. Andrew College, 1993, p. viii).

Teachers for Catholic schools in Scotland are equipped to be Catholic school teachers in a way that ensures their contribution to the "ethos and atmosphere, beliefs and practices which inhere in a Catholic school and are consistent with the Christian gospel." St. Andrew College acknowledges that

> "The debate on the nature and purposes of Christian education in general and Catholic education in particular...is a keen one: it is imperative that students are conversant with the language and issues of this debate and the programme is designed to open up these areas for mature reflection." (St.Andrew College, 1993, p. v).

Such a study would deal with unresolved questions, asked in the 50's, about preparing teachers for Catholic education: how would increasing numbers of lay teachers be prepared (Emil, 1958); how would the laity be integrated into the life and structure of the Church's institutions as their "right and responsibility" (Elias, 1991) rather than through default caused by declining numbers of clergy and religious.

The challenge of preparing teachers for Catholic schools reaches into the original mission and purpose of Catholic colleges. Might not a return to their clear and openly religious natures prevent the risk of Catholic colleges becoming "purely secular, indistinguishable from their nonreligious counterparts?" (Rowntree, 1994) and at the same time provide a much needed contribution to the teaching mission of the Church by deliberate attention to transmission of the Christian message?

Social concerns

> "Building and living community must be the prime, explicit goal of the contemporary Catholic school....Racial and ethnic tensions and other conflicts reflect an absence of local and national community. Today's Catholic School must respond to these challenges by developing in its students a commitment to community and to the social skills and virtues needed to achieve it" (*To Teach as Jesus Did*, 108, 109).

This section considers the school as a social group, a society, united in its commonalties and similar values, its purpose as a community of faith, and its function as a learning community. The responses of the Catholic elementary school teacher yield clear and unequivocal commonalties. Teachers assert that they are very knowledgeable about the Church and its teachings; they recognize the very clear expectations of them for religious and value development of students; they feel obligated to promote the religious faith of their students and want every member of the school community to do so, including non-Catholic teachers. They want to have made available to them retreat and other religious opportunities to pray and worship together.

Further study of the findings revealed that teachers' responses differed depending on their age and experience. An earlier study (Waters, 1982) of the value systems of Catholic school educators in the Archdiocese of Boston also indicated age-related differences: greater age of the teacher was associated with a preference for membership in the Church as a value while younger teachers preferred broadmindedness as an essential value. Similarly, the *Catholic Elementary School Teacher Survey* showed differences related to age: younger teachers felt less knowledgeable about Church teachings and agreed to a lesser extent than older teachers that the school has clear expectations of the teacher's role in religious and value education. These findings surface the need of young teachers to be mentored by more seasoned members in order to experience colleagueship and share values in the supportive milieu of the Catholic school community.

In the late 50's when religious predicted a majority of lay teachers for Catholic schools, they also expressed concern about the preparation of those teachers (Emil, 1958). They may have been thinking of the tremendous value of working together around the community-room table where religious new to teaching could learn from experienced members of the religious congregation. Those needs remain. The challenge is to create structures that will continue one of the hallmarks of Catholic education, namely, a community of shared values that has historically sustained the 'critical elements' so essential to the educational enterprise: reflective dialogue, deprivatization of practice, collective focus, collaboration, shared norms and values (Bryk, 1994).

Quality of Education

> "...Catholic schools are effective learning environments. Their educational effectiveness is evident through analysis of standardized examination results, minimal dropout rate, and high college attendance rate" (Blue Ribbon Panel on Catholic Schools, 1993). "For many, a Catholic school education means a good academic education. Research findings give ample evidence of the quality of a Catholic school education However, Catholic schools do more than simply teach academic subjects. [They are also] faith communities that strive to develop in their students an understanding of the Catholic faith, a commitment to the practice of their religion, and a set of values that will influence students' present and future lives" (Convey, 1992, p. 59).

Are these elements still present and prevalent in today's Catholic elementary school? How important are religious and value outcomes? What is emphasized in the Catholic school? Questions grouped under the category of Quality of Education were included in the *Catholic Elementary School Teacher Survey* to probe teachers' replies to these questions.

The findings indicate that Catholic elementary teachers were nearly unanimous in reporting their commitment and ability to continue the teaching mission of the Church. When asked to choose what contributes most to the Catholic identity of the school, most teachers chose the teaching of the Catholic religion. The next most frequently chosen response was that all students must take religion class. In choosing personal commitment to Jesus to be emphasized, teachers responding to this survey in 1994 are very like the religious who responded to the study of Catholic school educators conducted in the Archdiocese of Boston (Waters) in 1982. At that time, the religious chose a personal relationship with and participation in Jesus' mission as primary; at that time, lay teachers chose interdependence and respect for life.

When asked what should be given most emphasis in the Catholic school, teachers chose the personal and individual goals over communal and global ones. These findings may require further investigation to determine the degree to which these increasingly important topics are actually dealt with at the elementary level or included in teacher preparation. Younger children take as their own, or at least imitate the values of important adults in their lives (Bennett, 1984). As concepts of interdependence and mutuality develop and become more widely accepted, (Bellah, 1991, Wheatley, 1993) students will need to know that their lives, in rural areas and in the inner city, are influenced by factors seemingly distant from them.

Teacher Involvement

> No less than other schools does the Catholic school pursue cultural goals and the natural development of youth. But it has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity (Abbott, 1966, p. 646).

A popular concept forwarded by James Coleman (1987) based on his studies of effectiveness in public and private high schools is that of social capital. The term describes organizational relationships among people that facilitate collective action built upon obligations and expectations that produce a trustworthy, predictable context. Social capital, to Coleman, is an organized, collective effort toward some agreed upon purpose based on shared attitudes, norms and values (Wehlage, G., 1993). What Coleman "discovered" was that all those involved in a Catholic School—parents, teachers, administrators, and students—...earnestly desire to make it a community of faith which is indeed "living, conscious, and active" (To Teach as Jesus Did, p. 106).

Social capital, then, is the result of the intention of those who work together to create a community of faith with its components of mutual respect and participation in decision making.

A current concept proposed for improving and restructuring the nation's public schools, is that of a school-based management with its accompanying feature of shared decision making. The identifying characteristics of school-based management are those that have been practiced in the Catholic school as components of a community of faith: the school staff creates conditions in schools that facilitate needed change; subsidiarity and collegiality are sources of control and decision making that enhance teachers' morale and level of effort. Local level management activities

- incorporate, demonstrate, promote shared decision making
- communicate goals, guiding images and information
- create direct communication links between school staff and top leaders
- afford groups the opportunity to expand the basis of decision making through a team operation (David, 1989 p. 47-8)

To explore teachers' perceptions of the existence of these characteristics, the *Catholic Elementary School Teacher Survey* solicited viewpoints of Catholic elementary school teachers about three components requiring "collective action toward some agreed upon purpose" (Wehlage, 1993): involvement in decision making, dealing with conflict, and planning for the future of the school.

Three questions addressed these three components in different ways. One question attempted to discover teachers' perceptions of an ideal approach toward each of these three components, that is, what they espouse or believe; a second question asked for teachers' perceptions of what actually happens when they were engaged in a collective effort in each of these areas, that is, what behavior actually occurs; and a third question sought teachers' perceptions of the nature of interactions among staff when engaged together in decision making, dealing with conflict, and planning for the future; that is, what collective action results.

Each of the response choices represented a slightly different point of view. Conforming to norms and interacting in ways that maintain order is a view that endorses obeying rules and fulfilling job requirements. In this view, others (principal, pastor, diocese, e.g.,) determine what will happen. A second point of view sees each person as individually responsible to follow regulations with no way to ensure compliance. The future will simply happen because of events outside one's control. Another view considers consensus and compromise to be valued and sought. Everyone must give a little to get a little. A fourth point of view requires someone to be in charge who will direct what happens since individuals cannot have all the information they need. A fifth point of view seeks and depends on internalization of norms and interactions that produce growth, i.e., each person's goals and values serve and are served by the goals and needs of the organization. Each member shares responsibility for making decisions and carrying them out; what will happen in the future is in the hands of those who participate in planning for it.

Perceptions about conflict vary from the belief that conflict arises as a result of not following rules and guidelines to the belief that conflict is important to growth because it raises relevant issues and values that need to be considered (Kushner, 1982). The findings regarding teachers' points of view about decision making, dealing with conflict and planning for the future as they reported them in the *Catholic Elementary School Survey* are presented in Table 10.

The findings show that teachers are positive in their espousal of the integration of personal and institutional goals, the need for personal responsibility, their desire for relevant opinion and information, and their expectation that decision making be goal-oriented, the fifth point of view presented above. They consider staff interactions to be characterized by seeking information relevant to school goals; participation is encouraged so that decisions will accomplish the goals of the school and contribute to the growth of faculty and students alike.

Teachers reported a high degree of involvement in decision making in their schools focused on achieving school goals as the impetus for decision making and planning. They are optimistic about the future of Catholic education and advocate working together to deal optimistically and realistically with rising costs and changing needs.

Intended change is accomplished by creating conditions that will produce in the future what is lacking in the present (Selznick, in Kushner, 1982) and requires the members of the organization to take an active part in shaping the future in which they wish to live. Teacher responses suggest that dealing with the future is integrated into their everyday activities through collaborative and cooperative interactions.

Teachers' beliefs about conflict are not as clearly delineated. They selected three responses nearly equally. Such ambivalence about conflict is understandable: programs, courses, workshops, and discussions to resolve, manage, mediate, avoid, and eliminate conflict give little reason for teachers to see it as positive and necessary. Further study is needed to understand teachers' perceptions of conflict. Their perceptions that staff integrate goals and planning for the future into discussions quite possibly imply a high degree of internalization of norms. In fact, in their choice of least characteristic elements, teachers reject conformity to norms and compliance to orders. It would be desirable to undertake qualitative and ethnographic research into the characteristics of staff interaction at the elementary level. "Rich networks of teams [that nurture] widespread and universal teacher involvement" desired for schools of the future in the public sector (Odden, 1994, p. 4) will be found to exist in the Catholic elementary school.

The Catholic elementary school is in good hands. Teachers characterize their interactions together as growing toward internalizing goals for themselves. A common vision for the school shared by the school staff (90% of the teachers report that the mission statement for my school serves as a real source of unity and direction for the school community) directs their behavior; the future is seen as positive, considered integral to, and included in decision making; all are encouraged to think of the future as of their making and encouraged and given the opportunity to participate as fully as possible in planning for it. The current national effort toward restructuring through school-based management mirrors conditions that have always existed in the Catholic school.

These findings therefore suggest the need to inquire into teachers' reasons for being in the Catholic elementary school: Why do they come? Why do they stay? Do teachers know in advance that the Catholic school offers the opportunity to make a personal and collective impact on their environment, to achieve a sense of potency that accompanies "shaping" rather than being shaped; to be personally committed to an organization with a value-related mission that subsumes individual goals and values (Berlew, in Kushner, 1982, p. 43). Is it a certain kind of person, with unique, identifiable values who chooses to teach in the Catholic school? Is it the leadership of the Catholic school that encourages and utilizes the personal goals, needs and values of teachers to accomplish the aim and goals of the Catholic school?

Bryk's (1993) "investigation into Catholic [high] schools suggests that the formation of the school as a voluntary community has important institutional and personal consequences" (p. 314). Those institutional and personal consequences need to be explored further by methods that permit depiction by portrait rather than by snapshot.

A Concluding Introduction

> "Schools organized as communities exhibit a set of common understandings among members of the organization. These include tenets about the purpose of the school, about what students should learn, about how teachers and students should behave, and—most important—about the kind of people students are and are capable of becoming. Such educational concerns in turn reflect more fundamental beliefs about the nature of the individual and the society. Not any set of values will do. For a school to operate as a community, its members (especially its adult members) must share a commitment to the community. Such a commitment requires regular public expression

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> of concern and action toward the common good as well as a shared understanding of the nature and importance of the common all....[that] link families, teachers, and administrators to the school's traditions and engender meaning for those who embrace these traditions (Bryk, 1993).

These words need to be added to the snapshot of the Catholic elementary school teacher presented earlier. "Those who work there" give life to the concepts, goals, and theories provided in the Church's teachings. As they have done in the past, Catholic elementary school teachers create an atmosphere that nourishes the spirit, allows the faith dimension of the school to flourish and are accountable to their constituencies. They participate in shared decision making that develops respect for individuals and brings to the daily operation of the Catholic elementary school, the uniqueness of the Catholic educational community.

APPENDIX A

Catholic Elementary School Teacher Survey

PART I

Please use the scale below to indicate your reaction to statements 1-27 by filling in the appropriate bubble on your response sheet.

A. Strongly agree B. Agree C. Disagree D. Strongly disagree E. Don't know

1 Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served.

2. Where Catholic schools are available, tuition is the main reason parents do not choose Catholic schools for their children.

3. If there were no Catholic schools, there would be no Catholic Church.

4. The increase in the number of lay teachers in Catholic schools has improved the quality of educational programs in the schools.

5. In terms of academic quality, Catholic elementary schools are better than public schools in my area.

6. Abortion is a woman's right.

7. If it is learned that a teacher is homosexual, that person should not lose his/her job.

8. If a teacher tells students that there is nothing wrong with using birth control pills or devices, that person should not be fired.

9. A parish's contribution to the school should not exceed 40% of per pupil cost.

10. The Catholic Church should ordain women.

11. A teacher should not be fired for having an abortion.

12. The differences between Catholic and public schools are not great enough to justify two separate school systems.

13. CCD programs will never be as effective in training young Catholics as Catholic schools have been.

14. A Catholic elementary school should have a comprehensive sex education program.

15. I experience a great deal of job satisfaction.

16. The pastor is supportive of the school.

17. The mission statement for my school serves as a real source of unity and direction for the school community.

18. I think that parents who send their children to private schools should receive a tuition tax credit.

19. I think women should have all the same rights as men.

20. I think young people should be able to experiment with sexual intercourse before marriage.

21. I believe that teachers who are homosexual should not be allowed to teach in Catholic schools.

22. I favor a constitutional amendment banning abortion.

23. On the average, Catholic schools promote academic achievement among students better than public schools do.

24. Many teachers at my school do not care about religious education.

25. People by nature are loving and cooperative.

26. I think boys should be as encouraged as girls are to be gentle and caring.

27. In general, I approve of the changes in the Catholic Church since Vatican II.

END OF PART I

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❖❖❖ THE PEOPLE WHO WORK THERE ❖❖❖

PART II

The following questions ask you to rate certain items as "most important" and "least important," even though all items may be important. Please record your answers on the response sheet.

28. Which one of the following contributes ***most*** the Catholic identity of your school?

29. Which one of the following contributes ***least*** to to the Catholic identity of your school?

A. The principal belongs to a religious order.
B. There are religious on the faculty.
C. All the teachers are Catholic.
D. The Catholic religion is taught in the school.
E. All students (including any non-Catholics) must take religion class.

30. Which one of the following should a Catholic elementary school place ***most*** emphasis on developing in its students?

31. Which one of the following should a Catholic elementary school place ***least*** emphasis on developing in its students?

A. Acceptance of Catholic teachings on moral values.
B. A personal commitment to Jesus.
C. Knowledge of Catholic doctrine.
D. A clear understanding of the Bible.

32. Which one of the following should a Catholic elementary school place ***most*** emphasis on developing in its students?

33. Which one of the following should a Catholic elementary school place ***least*** emphasis on developing in its students?

A. Critical thinking skills.
B. Intellectual curiosity.
C. Mastery of reading, writing, and mathematics skills.
D. An understanding of global interdependence.

34. Which one of the following should a Catholic elementary school place ***most*** emphasis on developing in its students?

35. Which one of the following should a Catholic elementary school place ***least*** emphasis on developing in its students?

A. Understanding and commitment to world peace.
B. Understanding and commitment to justice.
C. Compassion.
D. An understanding of what it means to treat others justly.

36. Which one of the following should a Catholic elementary school place ***most*** emphasis on developing in its students?

37. Which one of the following should a Catholic elementary school place ***least*** emphasis on developing in its students?

A. Participation in parish life.
B. Respect for the environment.
C. Tolerance.
D. A healthy self-concept.

END OF PART II

PART III

Please use the scale below to indicate your reaction to statements 38-47 by filling in the appropriate bubble on your response sheet.

A. Strongly agree B. Agree C. Disagree D. Strongly disagree E. Don't know

38. I favor the use of inclusive (i.e., non-sexist) language in worship services and other religious settings.

39. White people have a right to live in segregated neighborhoods if they want to.

40. The school should provide retreat or religious opportunities for all school teachers to pray and worship together.

41. Priests of the parish(es) should come to the school regularly.

42. My academic training did not adequately prepare me to teach in a Catholic school.

43. I feel an obligation to promote the religious faith of my students.

44. My school has very clear expectations of the teacher's role in religious and value education.

45. I think that non-Catholic teachers in my school should be as responsible for religious and value education as Catholic teachers.

46. I am very knowledgeable about the Catholic Church and its teachings.

47. I am not sure what my role is in the religious development of students.

END OF PART III

PART IV

For questions 48-52, please fill in the bubble on the answer sheet that matches your response.

48. How often is your teaching observed (supervised) in formal (announced) classroom visits?
A. never B. once a year C. two or three times a year D. four times a year or more

49. How often does the principal visit your classroom informally?
A. never B. two or three times a year C. once a month D. once a week
E. every day

50. Faculty meetings are held:
A. never B. once or twice a year C. three or four times a year
D. five or six times a year E. every month

51. I know the parents of the children I teach:
A. none of them B. some of them C. most of them D. all of them

52. Our school is well-known in the neighborhood:
A. strongly agree B. agree C. disagree D. strongly disagree E. don't know

END OF PART IV

THE PEOPLE WHO WORK THERE

PART V

The following questions ask you to rate certain items as "most important" and "least important," even though all items may be important. Please record your answers on the response sheet by filling in the appropriate bubble.

53. Ideally speaking, decisions concerning the goals, programs, and plans of the school will be ***most effective*** when:

54. On the other hand, decisions concerning the goals, programs, and plans of the school will be ***least effective*** when:

A. They are arrived at through dialogue and consensus.
B. Everyone realizes that even though their ideas are good and worthwhile, those in authority must be responsible for a final decision.
C. They represent the goals and procedures that have been established for the school in the handbook and that have been effective in the past.
D. Teachers understand and accept the standards of the school and accept the personal responsibility to act accordingly.
E. They are integrated with individuals' goals and needs; responsibility for making and implementing decisions is shared.

55. Generally speaking, conflict and disagreement concerning the goals, programs and procedures of the school ***most often*** arise because:

56. Conflict and disagreement concerning the goals, programs and procedures of the school ***least often*** arise because:

A. Those involved do not recognize that policies are based on past experience and are in accord with diocesan and other regulations.
B. There is an element of immaturity in those involved; they need direction to see a better way of dealing personally with the situation in an adult manner.
C. Perspectives differ as to how goals can be achieved; more time and communication is needed to understand how the difficulty can be related to overall goals.
D. There has been insufficient dialogue; those involved have not considered means of dealing with the problem in a way that all can live with.
E. It is inevitable; no matter how well the school is organized and how clear the policies, there will always be individuals who will want to do things their own way.

57. Which choice in the following is ***most charactacteristic*** of your feelings about Catholic education?

58. Which choice in the following is ***least chareristic*** of your feelings about Catholic education?

A. We will be able to continue serving Catholic education if pastors and parents see the schools as important and continue to support them.
B. No matter how good our intentions, if we don't get help from the pastors and the diocese to pay just wages, then only a few schools will survive.
C. Because we can't do much about problems of rising costs, staff turnover, and changing population, it is not likely that the schools will survive.
D. If leadership is not provided from the diocese, we won't be able to fulfill the obligations placed on us and the schools will not survive.
E. If we work together with pastors, parents, and diocese, rising costs and changing needs can be dealt with realistically and optimistically.

59. Which statement is ***most characteristic*** of interactions among principal and teachers in your school when making decsions about overall programs, policies, and procedures?

60. Which statement is ***least characteristic*** of the interactions among principals and teachers in your school when making decisions about overall programs, policies, and procedures?

A. Given the guidelines established by pastors, school board, and diocese, decision making is more or less a matter of working within this framework.
B. There is ample communication with and between those involved so that a decision can be arrived at that all can live with.
C. Because teachers are occupied with requirements of classes and preparations, time consuming meetings are kept to a minimum; decisions are made by the principal that are in the best interest of all.
D. Relevant information is sought and related to school goals; participation is encouraged so that decisions will accomplish the goals of the school and contribute to the growth of faculty and students alike.
E. Teachers are expected to know what is required of them, and are relied upon to accept their responsibilities.

61. When conflicts or disagreements arise concerning the goals, programs, policies of the school, which statement is ***most characteristic*** of how is it usually handled?

62. When conflicts or disagreements arise concerning the goals, programs, policies of the school, which statement is ***least characteristic*** of how is it usually handled?

A Those involved are told what the regulations are and they are expected to conform to them.
B. The problem is discussed with individuals involved and the principal usually makes the final decision
C. Through dialogue and consensus; those involved try to come to the decision that will be satisfactory to all.
D. With as little interruption as possible; since conflict and disagreement are somewhat inevitable, there isn't much that can be done about it.
E. Those involved are encouraged to discuss the values at stake and relate the problem to the goals of the school and participate actively in the solution.

63. Which statement is ***most characteristic*** of the way the staff in your school deals with future planning?

64. Which statement ***least characterizes*** the way the staff in your school deals with future planning?

A. Usually consists of determining whether teachers are satisfied with things as they are or would like to make changes in their programs or schedules.
B. Requires more assistance from the archdiocese if the school staff is expected to meet the requirements placed on them.
C. Is usually the concern of the principal. This would be an added burden to teachers who are already very busy.
D. Is included in decision making and evaluation; input is sought from those who will be affected by decisions as is their commitment to implementation.
E. Seems unrealistic and is frustrated by declining numbers of teachers, increasing costs, and changing populations.

❖❖❖ THE PEOPLE WHO WORK THERE ❖❖❖

65. Which statement is most charachteristic of the decision-making behavior of the staff in your school:

66. Which statement is least charachteristic of the decision-making behavior of the staff in your school:

A. Not very actively involved in the decision making process; staff have to be encouraged to participate; they depend on the principal to make or finalize decisions.
B. Goal-oriented; each has individual ideas about how things should be done but participate actively with others in goal setting and implementation.
C. It is difficult to get everyone to decide one thing, so decisions are made on an individual basis to suit each one's needs and preferences.
D. Consensual; all provide valuable input into the decision making process and arrive at a decision that all can live with.
E. All know clearly what is possible according to regulations; staff recognize the authority of the principal in the decision making process.

67. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement is is ***most characteristic***:

68. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement ***least characteristic***:

A. Each staff member is free to talk with the principal individually; usually the principal points out a way to think about or solve the problem.
B. Knowing the rules and our obligations keeps conflict and disagreement to a minimum; the principal lets us know what constraints are placed on us by the pastor and diocese that largely determine solutions.
C. It is usually discussed by the staff so that we can get at the root of the problem; we reach a solution based on how we can accomplish school goals.
D. Everyone tries to give a little, so we can all get a little; while no one solution ever satisfies everyone, we all cooperate as much as possible.
E. If most of the staff is involved in the conflict or disagreement, the principal usually gives a verbal or written directive and relies on the staff to act accordingly.

69. Which statement is ***most characteristic*** of your staff in situations which deal with the future of the school or future planning?

70. Which statement is ***least characteristic*** of your staff in situations that deal with the future of the school or future planning?

A. Staff cooperates either in raising money or holding costs down because they know the future of the school depends on whether the principal will have enough money for expenses.
B. Staff do not get involved because there is information not available to them since the total financial picture is known only to the pastor or principal.
C. Staff expects to go elsewhere from here—to a better job, to raise a family—so their involvement is slight.
D. Staff think of this as their school and work cooperatively to ensure its success and continuance.
E. The future of the school depends on the pastor and parents so we aren't really the ones to decide; we are willing to go along with what they want.

END OF PART V

PART VI

Please supply the requested background data. On your response form, fill in the bubble of the *one* response for each question.

71. I am:
    A. married.
    B. single.
    C. a diocesan priest.
    D. a priest of a religious congregation.
    E. a member of a religious community of sisters or brothers.

72. I am a member of:
    A. the Catholic faith.
    B. a Christian but not Catholic faith.
    C. a faith that is not Catholic and not Christian.
    D. no faith.

73. I am:
    A. male. B. female.

74. What is your age range?
    A. under 30 B. 30-40 C. 41-50 D. 51-60 E. 61 or older

75. For how many years did you attend Catholic elementary school?
    A. 0 B. 1-3 C. 4-6 D. 7-8 E. 9-10

76. For how many years did you attend Catholic high school?
    A. 0 B. 1 C. 2 D. 3 E. 4

77. How many undergraduate credits did you receive at a Catholic college or university:
    A. 0 B. less than 30 C. 30-60 D. 61-90 E. 91+

78. How many graduate credits did you receive at a Catholic college or university:
    A. 0 B. less than 18 C. 18-30 D. 33-45 E. 45+

79. From what kind of institution did you receive your undergraduate degree:
    A. Catholic-affiliated
    B. church-affiliated, not Catholic
    C. private, but not church-affiliated
    D. public
    E. none

80. How many years have you spent (or did you spend) in religious life or the priesthood?
    A. 0 B. less than 5 C. 5-10 D. 11-20 E. more than 20

81. What is the highest degree you have earned?
    A. none
    B. bachelor degree
    C. master degree
    D. two master degrees
    E. doctorate

❖❖❖ THE PEOPLE WHO WORK THERE ❖❖❖

82. How many students are there in your school?
A. less than 100 B. 100-200 C. 201-300 D. 301-400 E. more than 400

83. At which grade level do you teach?
A. Pre-school B. Grades K-3 C. Grades 4-6 D. Grades 7-8

84. What is the average class size in your school?
A. less than 15 B. 16-25 C. 26-35 D. 36 or more

85. My school has a sex education program beginning in grade:
A. PK-K B. 1-3 C. 4-6 D. 7-8 E. Has none

86. Counting this year as one, for how many years have you taught full time at this school?
A. 1 - 4 B. 5-10 C. 11-16 D. 17-23 E. 24 or more

87. Counting this year as one, for how many years have you served in any full time capacity in a Catholic school?
A. 1 - 4 B. 5-10 C. 11-16 D. 17-23 E. 24 or more

88. What is your salary range?
A. less than $18,000
B. $18,001 to $28,000
C. $28,001 to $38,000
D. $38,001 +

89. Which one of the following best descrives your school?
A. Chapter I School
B. Urban
C. Suburban
D. Rural

90. In which region of the country is your school located?
A. New England
B. Mideast
C. Great Lakes
D. Plains
E. Southeast
F. West/Far West

END OF PART VI

Catholic Elementary School Teacher Survey

PART I – Please use the scale below to indicate your reaction to these statements by filling in the appropriate bubble on your response sheet: A. strongly agree B. agree C. disagree D. strongly disagree E. don't know

1. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
2. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
3. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
4. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
5. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
6. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
7. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
8. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
9. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
10. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
11. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
12. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
13. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
14. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
15. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
16. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
17. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
18. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
19. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
20. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
21. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
22. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
23. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
24. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
25. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
26. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
27. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ

PART II – The following questions ask you to rate certain items as "most important" and "least important." Please record your answers by filling in the appropriate bubble below.

28. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
29. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
30. Ⓐ Ⓑ Ⓒ Ⓓ
31. Ⓐ Ⓑ Ⓒ Ⓓ
32. Ⓐ Ⓑ Ⓒ Ⓓ
33. Ⓐ Ⓑ Ⓒ Ⓓ
34. Ⓐ Ⓑ Ⓒ Ⓓ
35. Ⓐ Ⓑ Ⓒ Ⓓ
36. Ⓐ Ⓑ Ⓒ Ⓓ
37. Ⓐ Ⓑ Ⓒ Ⓓ

PART III – For questions 38-47, use the scale below to answer each question: A. strongly agree B. agree C. disagree D. strongly disagree E. don't know. Please fill in the appropriate bubble below.

38. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
39. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
40. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
41. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
42. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
43. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
44. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
45. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
46. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
47. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ

PART IV - For questions 48-52, please fill in the bubble that matches your response.

48. Ⓐ Ⓑ Ⓒ Ⓓ
49. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
50. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
51. Ⓐ Ⓑ Ⓒ Ⓓ
52. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ

PART V – The following questions ask you to rate certain items as "most important" and "least important," even though all items may be important. Please record your answers by filling in the appropriate bubble below.

53. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
54. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
55. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
56. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
57. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
58. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
59. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
60. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
61. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
62. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
63. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
64. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
65. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
66. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
67. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
68. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
69. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
70. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ

PART VI – Please supply the requested background data. On your response form, fill in the bubble of *one* response for each question:

71. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
72. Ⓐ Ⓑ Ⓒ Ⓓ
73. Ⓐ Ⓑ
74. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
75. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
76. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
77. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
78. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
79. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
80. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
81. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
82. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
83. Ⓐ Ⓑ Ⓒ Ⓓ
84. Ⓐ Ⓑ Ⓒ Ⓓ
85. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
86. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
87. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
88. Ⓐ Ⓑ Ⓒ Ⓓ
89. Ⓐ Ⓑ Ⓒ Ⓓ
90. Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ Ⓕ

APPENDIX B

Letter to principals in participating schools

NCEA

NATIONAL
CATHOLIC
EDUCATIONAL
ASSOCIATION

February 25, 1994

Dear Catholic School Principal,

I ask your assistance with a very important project. Three years ago, you may have been one of the 800 principals that answered a questionnaire that resulted in the NCEA Department of Elementary Schools research report entitled ***Introducing the Catholic Elementary School Principal: What Principals Say About Themselves, Their Values, Their Schools***. This publication provided a wealth of data about Catholic elementary school principals and has formed the basis of NCEA programs to assist principals in their ministry.

The Department of Elementary Schools Executive Committee now needs to conduct a similar study of Catholic school teachers. This survey of teachers contains many of the items that were included on the survey for principals. I need your help to conduct this study.

Enclosed are three envelopes; each of which contains a letter from me to the teacher, the questionnaire, a response sheet, and a pre-addressed envelope. I ask that you give the envelopes to three teachers on your staff. In order to ensure that teachers on all grade levels are represented, please give one envelope to a teacher in grades K - 2, the second to a teacher in grades 3 - 5, and the third to a teacher in grades 6 - 8. If your school does not encompass all these grades, please give the envelopes to three teachers on different grade levels. Since a random sample of over 750 schools are participating in this study, a distribution of teachers on different grade levels will be assured.

Please encourage the teachers to complete the survey, return only the answer sheet in the envelope, and mail directly to the researcher. This ensures complete confidentiality; the teachers do not identify themselves, the school, or the diocese. After a few days pass, ask the teachers if they have returned the completed response sheet which is due by about by March 22, 1994.

I know that this is another extra chore for you and your three teachers, but it is Lent and we all can do penance. I and the entire Catholic elementary school community thank you and your teachers. The data provided by this study will enable you, the principal, arch/diocesan offices, and NCEA to better meet the needs of our teaching ministers.

Fraternally,

Robert J. Kealey

Robert J. Kealey, Ed.D.
Executive Director
Department of Elementary Schools

Suite 100, 1077 30th Street, NW, Washington, DC 20007-3852 • (202) 337-6232

APPENDIX C

Letter to Teachers

NCEA
NATIONAL
CATHOLIC
EDUCATIONAL
ASSOCIATION

February 28, 1994

Dear Catholic Elementary School Teacher,

Your principal has asked you to complete the following survey. I thank you for helping NCEA in this research project.

This study seeks information about teachers in Catholic elementary schools. Never before has such a study been done. By obtaining this information, NCEA will be better able to serve your needs and work with principals and arch/diocesan representatives to assist you in the very important ministry of Catholic school education.

This questionnaire looks very long, however, you should be able to complete it in a half-hour. Your gift of your time will not only help yourself but will aid all Catholic elementary school teachers.

All your responses are confidential. I encourage you to respond with complete honesty. After finishing the survey, place only the answer sheet in the envelope provided and mail it directly to Sister Remigia Kushner at Manhattan College who is conducting this research. This way no one will see your responses and since your name is not on the answer sheet no one will be able to link you to it. Please return the questionnaire by March 22, 1994.

Again, I thank you for your help in this important project and wish you a most successful school year.

Fraternally,

Robert J. Kealey, Ed.D
Executive Director
Department of Elementary Schools

Suite 100, 1077 30th Street, NW, Washington, DC 20007-3852 • (202) 337-6232

APPENDIX D

Second letter to principals

NCEA
NATIONAL
CATHOLIC
EDUCATIONAL
ASSOCIATION

April 5, 1994

Dear Catholic School Principal,

A few weeks ago you should have received from me a letter (a copy is enclosed) with three envelopes. These contained questionnaires that I asked you to give to three teachers on your staff. Each teacher was requested to complete the survey and return it directly to the researcher by March 22, 1994.

I understand that in some parts of the country, this package only arrived a few days before the due date and, in some cases, even after the due date. Therefore, some teachers may not have completed the survey. I write to you now to request you to encourage your teachers to return the survey now even though the due date has passed.

This is a most important piece of research sponsored by NCEA, and I would like to have as large a response from teachers as is possible. The larger the number of returns the more valid the results will be. While all the individual responses are confidential and anonymous, the generalizations from the total study will provide valuable information to NCEA, the local arch/diocese, and yourself the principal which will enable all of us to provide better assistance to our teachers.

If a teacher has misplaced the questionnaire, please let me know and I will forward a replacement to the teacher.

I thank you for encouraging your teachers to participate in this research study. Your help enables NCEA to provide better service to you.

Fraternally,

Robert J. Kealey

Robert J. Kealey, Ed.D.
Executive Director
Department of Elementary Schools

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APPENDIX E

Responses to the *Catholic Elementary School Teacher Survey* This Appendix consists of:

1) Questions used in the *Catholic Elementary School Teacher Survey*
2) Response options for each question. Where the response option is *Strongly agree, agree,* etc., a key indicates the letter used to represent that option
3) The percent of the respondents selecting each option
4) Where applicable, the percent of other respondents selecting a response option (a double line separates other responses from teacher responses)

In some cases, percents do not total to 100. That is the result of some teachers omitting or choosing not to respond to a survey question.

Survey questions have other respondents if the question was used in another research study. The other research study is identified by the respondents' title: Bishops and priests responded to the question if it appeared in *Mixed Messages* (O'Brien, 1987); principals responded to *Introducing the Catholic Elementary School Principal* (Harkins, 1993); secondary teachers responded to *Sharing the Faith* (Benson and Guerra, 1985).

The figure that follows each response group is the sum of *Strongly Agree* and *Agree* percents to yield a *Total Agree* (TA) percent. In some other research questions, responses were requested in a different way from the *Catholic Elementary School Teacher Survey.* In those few cases, some explanation is presented for clarity.

No exact comparison is intended or used for any of these questions. The responses of Bishops and priests, principals, and secondary teachers are listed only as information and to encourage questions and discussion.

Catholic Elementary School Teacher Survey
and Responses in Percents

PART I

KEY: A. Strongly agree B. Agree C. Disagree
D. Strongly disagree E. Don't know

1. Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served.
A. 2.5 B. 14.6 C. 30.5 D. 25.7 E. 25.0

Bishops TA = 53.2 Priests TA = 73.1 Principals TA = 31% Elem TA = 17.4% Each parish should continue to finance its own school: Bishops TA = 74% Priests TA = 56.4

2. Where Catholic schools are available, tuition is the main reason parents do not choose Catholic schools for their children.
A. 18.0 B. 45.6 C. 24.9 D. 5.8 E. 5.3

Bishops TA = 59% Priests TA = 58.0% Principals TA = 65% Elem TA = 63.6%

3. If there were no Catholic schools, there would be no Catholic Church.
A. 4.8 B. 10.7 C. 46.9 D. 35.9 E. 1.4

4. The increase in the number of lay teachers in Catholic schools has improved the quality of educational programs in the schools.
A. 13.8 B. 35.8 C. 26.6 D. 5.5 E. 18.2

Bishops TA = 23.5% Priests TA = 35.2% Principals TA = 50% Elem TA = 49.6%

5. In terms of academic quality, Catholic elementary schools are better than public schools in my area.
A. 47.2 B. 33.1 C. 11.7 D. 2.2 E. 5.5

Bishops TA = 88.8% Priests TA = 79.3% Principals TA = 93% Elem TA = 80.3%

6. Abortion is a woman's right.
A. 6.3 B. 15.1 C. 21.2 D. 50.3 E. 6.0

Principals 78.0% Job applicant who agrees should not be hired
Elem Tchrs 56.3% Strongly Disagree or disagree

7. If it is learned that a teacher is homosexual, that person should not lose his/her job.
A. 15.1 B. 39.9 C. 17.5 D. 12.5 E. 14.5

Sec Tchrs 62% agree that homosexual activity usually/always wrong
Principals 64% Would not hire homosexual applicant

Elem Tchrs TA = 55.2%

8. If a teacher tells students that there is nothing wrong with using birth control pills or devices, that person should not be fired.
A. 5.8 B. 23.8 C. 33.8 D. 16.5 E. 19.2

Principal TA 48%
Sec. Tchrs 72% Agree Catholics should be permitted to practice artificial birth control.
Elem T TA 29.6%

9. A parish's contribution to the school should not exceed 40% of per pupil cost.
A. 2.9 B. 23.8 C. 29.6 D. 8.3 E. 34.0

Bishops TA = 52.6% Priests TA = 68.7% Principals TA = 54% Elem TA = 26.7%

10. The Catholic Church should ordain women.
A. 24.4 B. 34.6 C. 17.9 D. 11.1 E. 11.2

11. A teacher should not be fired for having an abortion.
A. 14.4 B. 36.2 C. 18.0 D. 13.7 E. 16.8

Sec. Tchrs: Usually or always morally wrong Elem Tchrs TA = 51.7

12. The differences between Catholic and public schools are not great enough to justify two separate school systems.
A. 3.3 B. 3.3 C. 30.6 D. 61.1 E. 1.6

Bishops TA = 3.2% Priests TA = 20.0% Principals TA = 4.0% Elem TA = 6.6%

13. CCD programs will never be as effective in training young Catholics as Catholic schools have been.
A. 35.2 B. 36.8 C. 19.0 D. 4.9 E. 4.0

Bishops TA = 87.3% Priests TA = 68.3% Principals TA = 89% Elem TA = 72.0%

14. A Catholic elementary school should have a comprehensive sex education program.

A. 34.2 B. 50.6 C. 8.6 D. 1.9 E. 4.6

Principal TA = 95% Elem Tchrs TA = 84.8%

15. I experience a great deal of job satisfaction.
A. 51.2 B. 43.2 C. 4.6 D. .7 E. .2

Principals TA = 95 Elem. Teachers TA = 94.4

16. The pastor is supportive of the school.
A. 34.2 B. 40.2 C. 11.7 D. 8.6 E. 4.5

Principals TA = 90 Elem. Teachers TA = 74.4

17. The mission statement for my school serves as a real source of unity and direction for the school community.
A. 24.6 B. 54.6 C. 9.2 D. 2.5 E. 8.6

Principals TA = 90% Elem. Teachers TA = 79.2%

18. I think that parents who send their children to private schools should receive a tuition tax credit.
A. 65.6 B. 26.5 C. 3.6 D. 1.7 E. 2.5

Sec. Tchrs TA = 86% Elem Tchrs TA = 92.1%

19. I think women should have all the same rights as men.
A. 63.8 B. 29.0 C. 4.2 D. .8 E. 1.8

Sec. Tchrs 68.0% support the Equal Rights Amendment
Elem Tchrs TA = 92.8%

20. I think young people should be able to experiment with sexual intercourse before marriage.
A. 2.0 B. 3.7 C. 26.9 D. 61.9 E. 5.0

Sec. Tchrs believe it is usually or always morally wrong
Sexual relations between two unmarried adults 48%
Sexual relations between two 17 year olds 75%
Elem Tchrs TA = 6.3

21. I believe that teachers who are homosexual should not be allowed to teach in Catholic schools.

A. 14.6 B. 18.4 C. 36.7 D. 18.3 E. 11.5

Principals TA = 64% Elem. Tchrs TA = 34.6

22. I favor a constitutional amendment banning abortion.
A. 30.7 B. 24.4 C. 21.6 D. 11.4 E. 10.8

Sec. Tchrs TA = 55% Elem Tchrs TA = 55.1%

23. On the average, Catholic schools promote academic achievement among students better than public schools do.
A. 42.5 B. 41.7 C. 9.6 D. 1.0 E. 5.0

Sec Tchrs TA = 72% Elem. Tchrs TA = 84.2

24. Many teachers at my school do not care about religious education.
A. 2.0 B. 5.7 C. 31.2 D. 58.5 E. 2.4

Sec. tchrs: Majority believe schools demonstrate "as much concern for faith development as for academic and social development"
Elem Tchrs: 89.7% Strongly disagree or disagree

25. People by nature are loving and cooperative.
A. 12.7 B. 62.1 C. 18.8 D. 2.3 E. 3.7

Sec. Tchrs TA = % Elem. Tchrs TA = 74.8%

26. I think boys should be as encouraged as girls are to be gentle and caring.
A. 59.1 B. 39.2 C. .7 D. .3 E. .5

Sec. Tchrs TA = % Elem. Tchrs TA = 98.3%

27. In general, I approve of the changes in the Catholic Church since Vatican II.
A. 30.9 B. 56.9 C. 4.1 D. .7 E. 6.8

Sec Tchrs TA = 72% Elem. Tchrs TA = 87.8%

END OF PART I

PART II

28. Which of the following contributes the most to the Catholic identity of your school		29. Which of the following contributes the least to the Catholic identity of your school
5.4	A. The principal belongs to a religious order	36.8
3.0	B. There are religious on the faculty	21.3
5.2	C. All the teachers are Catholic	25.2
69.3	D. The Catholic religion is taught in the school	.5
16.6	E. All students (including any non-Catholics) must take religion class	15.1

30. Which one of the following should a Catholic elementary school place most emphasis on developing in its students?		31. Which one of the following should a Catholic elementary school place least emphasis on developing in its students?
21.8	A. Acceptance of Catholic teachings on moral values	11.8
66.9	B. A personal commitment to Jesus	2.2
9.0	C. Knowledge of Catholic doctrine	28.6
2.0	D. A clear understanding of the Bible	54.5

Sec. Tchrs: 69.1% most personal commitment to Jesus
53.3% least clear understanding of the Bible

32. Which one of the following should a Catholic elementary school place most emphasis on developing in its students?		33. Which one of the following should a Cathlic elementary elementary school place least developing in its students?
38.8	A. Critical thinking skills	2.6
16.0	B. Intellectual curiosity	16.4
39.3	C. Mastery of reading, writing, mathematics skills	8.8
5.1	D. An understanding of global interdependence	68.1

Sec. Tchrs: 41.0% most Mastery of reading, writing and math skills
53.3% least An understanding of global interdependence
(70)

34. Which one of the following should a Catholic elementary school place most emphasis on developing in its students?		35. Which one of the following should a Catholic elementary school place least emphasis on developing in its students?	
3.0	A.	Understanding and commitment to world peace	54.0
15.0	B.	Understanding and commitment to justice	18.9
29.6	C.	Compassion	10.7
51.4	D.	An understanding of what it means to treat others justly	11.8

Sec. Tchrs: 41.0% most Compassion
53.3% least Understanding of what it means to treat others justly

36. Which one of the following should a Catholic elementary school place most emphasis on developing in its students?		37. Which one of the following should a Catholic elementary school place least emphasis on developing in its students?	
10.0	A.	Participation in parish life	38.7
2.0	B.	Respect for the environment	24.4
13.6	C.	Tolerance	29.5
73.0	D.	A healthy self-concept	4.0

Sec. Tchrs: 89.0% most healthy self-concept
Other areas were not included in the secondary questionnaire.

END OF PART II

PART III

38. I favor the use of inclusive, (i.e., non-sexist) language in worship services and other religious settings
A. 23.0 B. 41.8 C. 19.1 D. 6.1 E. 9.1

Sec. Tchrs TA = 41% Elem Tchrs TA = 64.8

39. White people have a right to live in segregated neighborhoods if they want to.
A. 10.9 B. 36.7 C. 22.9 D. 20.9 E. 7.0

Sec. Tchrs: 12% picked to help combat racism as a life goal extremely important

Elem Tchrs: TA = 47.6%

40. The school should provide retreat or religious opportunities for all school teachers to pray and worship together.
A. 39.1 B. 49.0 C. 7.1 D. 1.7 E. 2.7

Sec. Tchrs 46% say staff pray together as a group and discuss spiritual concerns
77% say staff and students experience a deep sense of community
Elem Tchrs TA = 88.1%

41. Priests of the parish(es) should come to the school regularly
A. 63.2 B. 28.9 C. 1.0 D. .9 E. .8

42. My academic training did not adequately prepare me to teach in a Catholic school.
A. 2.8 B. 11.0 C. 32.2 D. 52.8 E. 1.2

43. I feel an obligation to promote the religious faith of my students.
A. 62.7 B. 33.6 C. 1.5 D. 1.1 E. .7

Sec. Tchrs TA = 76% Elem Tchrs TA = 96.4%

44. My school has very clear expectations of the teacher's role in religious and value education.
A. 41.0 B. 48.6 C. 6.9 D. 1.9 E. 1.3

Sec. Tchrs TA = 68% Elem Tchrs TA = 89.8%

45. I think that non-Catholic teachers in my school should be as responsible for religious and value education as Catholic teachers.
A. 38.0 B. 45.3 C. 9.4 D. 2.1 E. 4.5

Sec. Tchrs TA = 75% Elem Tchrs TA = 83.3%

46. I am very knowledgeable about the Catholic Church and its teachings.
A. 23.2 B. 60.0 C. 13.4 D. 1.2 E. 2.0

Sec. Tchrs: 49% said they wished the school provided more

inservice training of religious and value education.
Elem Tchrs: TA = 83.2%

47. I am not sure what my role is in the religious development of students.
A. 1.2 B. 2.8 C. 38.3 D. 56.2 E. 1.3

Sec. Tchrs: 77% report that they know what their role is in the religious development of their students
Elem Tchrs: TA = 83.3%

END OF PART III

PART IV

48. How often is your teaching observed (supervised) in formal (announced) classroom visits?
A. never B. once a year C. once a month
7.1 40.7 46.6
D. four times a year or more
5.4

49. How often does the principal visit your classroom informally?
A. never B. 2 or 3 times a year C. one a month
3.7 17.7 21.7
D. one a week E. every day
41.4 15

50. Faculty meetings are held
A. never B. 1 or 2 times a year C. 3 or 4 a year
0 .8 3.4
D. 5 or 6 times a yr. E. Every month
8.2 86.2

51. I know the parents of the children I teach
A. none B. some of them C. most of them D. all of them
.6 10.7 42.6 45.7

52. Our school is well known in the neighborhood
A. 57.6 B. 37.9 C. 1.7 D. 1.0 E. 1.7

END OF PART IV

PART V

53 Ideally speaking, decisions concerning the goals, programs, and plans of the school will be most effective when:

54. On the other hand, decisions concerning the goals, programs, and plans of the school will be least effective when:

30.1	A.	They are arrived at through dialogue and consensus.	6.9
8.3	B.	Everyone realizes that even though their ideals are good and worthwhile, those in authority must be responsible for a final decision.	37.7
3.9	C.	They represent the goals and procedures that have been established for the school in the handbook and that have been effective in the past.	42.0
12.7	D.	Teachers understand/accept the standards of the school and accept the personal responsibility to act accordingly.	5.2
44.1	E.	They are integrated with individuals' goals and needs; share responsibility for making / implementing decisions	7.1

55. Generally speaking, conflict and disagreement concerning the goals, programs and procedures of the school most often arise because:

56 Conflict and disagreement concerning the goals, programs and procedures of the school least often arise because:

5.3	A.	Those involved do not recognize that policies are based on past experience and are in accord with diocesan and other regulations.	16.3
6.3	B.	There is an element of immaturity in those involved; they need direction to see a better way of dealing personally with the situation in an adult manner.	38.6
30.7	C.	Perspectives differ as to how goals can be achieved; more time and communication is needed to understand how the difficulty can be related to overall goals.	12.7
30.0	D.	There has been insufficient dialogue; those involved have not considered means of dealing with the problem in a way that all can live with.	9.9
25.6	E.	It is inevitable; no matter how well the school is	18.8

organized and how clear the policies, there will always be individuals who will want to do things their own way.

57. Which choice in the following is most characteristic of your feelings about Catholic education?

58. Which choice in the following is least characteristic of your feelings about Catholic education?

18.7	A.	We will be able to continue serving Catholic education if pastors and parents see the schools as important and continue to support them.	2.9
9.6	B.	No matter how good our intentions, if we don't get help from the pastors and the diocese to pay just wages, then only a few schools will survive.	15.3
.9	C.	Because we can't do much about problems of rising costs, staff turnover, and changing population, it is not likely that the schools will survive.	61.2
2.2	D.	If leadership is not provided from the diocese, we won't be able to fulfill the obligations placed on us and the schools will not survive.	16.3
67.6	E.	If we work together with pastors, parents, and diocese, rising costs and changing needs can be dealt with realistically and optimistically.	3.4

Catholic Schools make effective use of the Church's resources
Bishops TA = 91.7 Priests TA = 66.2%

Lay teachers should sacrifice financial gain
Bishops TA = 58.2 Priests TA = 42.9

Annual diocesan education collection
Bishops TA = 45.1 Priests TA = 45.5

Duty of all Catholics to support Catholic education
Bishops TA = 95.9 Priests TA = 79.2
Elem Tchrs Work together TA = 68.2

59. Which statement is most characteristic of interactions among principals and teachers in your school when making decisions about overall programs,policies and procedures?

60. Which statement is least characteristic of the interactions among principals and teachers in your school when making decisions about overall programs, policies, and procedures?

15.3	A.	Given the guidelines established by pastors, school board, and diocese, decision making is more or less a matter of working within this framework.	13.5
20.3	B.	There is ample communication with and between those involved so that a decision can be arrived at that all can live with.	11.2
7.2	C.	Because teachers are occupied with requirements of classes and preparations, time consuming meetings are kept to a minimum; decisions are made by the principal that are in the best interest of all.	48.2
43.0	D.	Relevant information is sought and related to schoolgoals; participation is encouraged so that decisions will accomplish the goals of the school and contribute to the growth of faculty and student alike.	8.4
13.3	E.	Teachers are expected to know what is required of them, and are relied upon to accept their responsibilities.	17.5

61. When conflicts or disagreements arise concerning the goals, programs, policies of the school, which statement is most characteristic of how it is usually handled?

62. When conflicts or disagreements arise concerning the goals, programs, policies of the school, which statement is least characteristic of how it is usually handled?

10.0	A.	Those involved are told what the regulations are and they are expected to conform to them.	36.5
26.5	B.	The problem is discussed with individuals involved and the principal usually makes the final decision.	4.8
29.7	C.	Through dialogue and consensus; those	6.9

		involved try to come to the decision that will be satisfactory to all.	
3.2	D.	With as little interruption as possible; since conflict and disagreement are somewhat inevitable, there isn't much that can be done about it.	39.3
29.1	E.	Those involved are encouraged to discuss the values at stake and relate the problem to the goals of the school and participate actively in the solution.	11.2

63. Which statement is most characteristic of the way the staff in your school deals with future planning?

64. Which statement is least characteristic of the way the staff in your school deals with future planning?

20.8	A.	Usually consists of determining whether teachers are satisfied with things as they are or would like to make changes in their programs or schedules.	7.6
2.7	B.	Requires more assistance from the archdiocese if the school staff is expected to meet the requirements placed on them.	16.9
9.2	C.	Is usually the concern of the principal. This would be an added burden to teachers who are already very busy.	24.7
62.5	D.	Is included in decision making and evaluation; input is sought from those who will be affected by decisions as is their commitment to implementation.	6.0
3.4	E.	Seems unrealistic and is frustrated by declining numbers of teachers, increasing costs, and changing populations.	43.2

65. Which statement is most characteristic of the decision-making behavior of the staff your school:

66. Which statement is least characteristic of the decision making behavior of the staff in your school:

8.7	A.	Not very actively involved in the decision making process; staff have to be encouraged to participate; they depend on the principal to make or finalize decisions.	52.7

20.2	B.	Goal-oriented; each has individual ideas about how things should be done but participate actively with others in goal setting and implementation.	6.1
5.8	C.	It is difficult to get everyone to decide one thing, so decisions are made on individual basis to suit each one's needs and preferences.	23.2
50.8	D.	Consensual; all provide valuable input into the decision making process & arrive at a decision that all can live with.	9.2
14.5	E.	All know clearly what is possible according to regulations; staff recognize the authority of the principal in the decision making process.	8.9

67. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement is most characterist:	68. When the staff in your school has to deal with conflict or disagreement about overall school programs, policies, or goals, which statement is least characteristic:

19.5	A.	Each staff member is free to talk with the principal individually; usually the principal points out a way to think about or solve the problem.	10.3
10.2	B.	Knowing the rules and obligations keeps conflict and disagreement to a minimum; the principal lets us know what constraints are placed on us by pastor and diocese that largely determine solutions.	19.7
38.1	C.	It is usually discussed by the staff so that we can get at the root of the problem; we reach a solution based on how we can accomplish school goals.	9.3
21.2	D.	Everyone tries to give a little, so we can all get a little; while no one solution ever satisfies everyone, we all cooperate as much as possible.	11.1
9.6	E.	If most of the staff is involved in the conflict or disagreement, the principal usually gives a verbal or written directive and relies on the staff to act accordingly.	47.6

69. Which statement is most characteristic of your staff in situations which deal with the future of the school or future planning?			70. Which statement is least characteristic of your staff in situations which deal with the future of the school or future planning?
12.4	A.	Staff cooperates in raising money or holding costs down because they know the future of the school depends on whether the principal will have enough money for expenses.	9.5
15.4	B.	Staff do not get involved because there is information not available to them since the total financial picture is known only to the pastor or principal.	18.7
1.5	C.	Staff expects to go elsewhere from here-to a better job, to raise a family, so their involvement can getis slight.	49.4
62.6	D.	Staff think of this as their school and work cooperatively to ensure its success and continuance.	3.8
6.6	E.	The future of the school depends on the pastor and parents so we aren't really the ones to decide; we are willing to go along with what they want.	18.4

END OF PART V

PART VI

71. I am:

A.	married	70.6
B.	single.	21.8
C.	a diocesan priest.	.3
D.	a priest of a religious congregation.	.1
E.	a member of a religious community of sisters or brother.	7.0

72. I am a member of:

A.	the Catholic faith.	93.0
B.	a Christian but not Catholic faith.	6.3
C.	a faith that is not Catholic and not Christian.	.1
D.	no faith.	.1

❖❖❖ THE PEOPLE WHO WORK THERE ❖❖❖

73. I am:

A. male.	B. female.
5.0	95.0

74. What is your age range?

A. under 30	B. 30-40	C. 41-50	D. 51-60	E. 61 +
14.6	23.6	39.2	16.8	5.3

75. For how many years did you attend Catholic elementary school?

A. 0	B. 1-3	C. 4-6	D. 7-8	E. 9-10
32.0	4.6	6.1	45.3	11.8

76. For how many years did you attend Catholic high school?

A. 0	B. 1	C. 2	D. 3	E. 4
46.6	1.5	1.5	2.0	48.4

77. How many undergraduate credits did you receive at a Catholic college or university?

A. 0	B. less than 30	C. 30-60	D. 61-90	E. 91 +
50.5	7.4	7.2	4.6	30.0

78. How many graduate credits did you receive at a Catholic college or university?

A. 0	B. less than 18	C. 18-30	D. 33-45	E. 45 +
63.7	19.3	7.0	5.9	3.6

79. From what kind of institution did you receive your undergraduate degree:

A. Catholic-affiliated	37.5
B. church-affiliated, not Catholic	3.3
C. private, but not church-affiliated	4.0
D. public	53.7
E. none	.9

80. How many years have you spent (or did you spend) in religious life or the priesthood?

A. 0	B. less than 5	C. 5-10	D. 11-20	E. more 20
85.4	1.9	2.4	2.6	7.0

81. What is the highest degree you have earned?

A.	none	1.9
B.	bachelor's degree	71.6
C.	master's degree	25.4
D.	two master's degrees	.9
E.	doctorate	0

82. How many students are there in your school?

A. less than 100	B. 100-200	C. 201-300	D. 301-400	E. 400 +
5.9	24.4	33.4	15.8	19.5

83. At which grade level do you teach?

A. Pre-school	B. Grades K-3	C. Grades 4-6	D. Grades 7-8
.7	40.0	32.9	23.1

84. What is the average class size in your school?

A. less than 15	B. 16-25	C. 26-35	D. 36 or more
4.6	53.2	38.3	3.0

85. My school has a sex education program beginning in grade:

A. PK-K	B. 1-3	C. 4-6	D. 7-8	E. Has none
15.0	20.5	28.3	10.3	23.9

86. Counting this year as one, how many years have you taught full time in this school?

A. 1-4	B. 5-10	C. 11-16	D. 17-23	E. 24 +
34.9	35.4	15.7	9.2	4.0

87. Counting this year as one, for how many years have you served in any full time capacity in a Catholic school?

A. 1-4	B. 5-10	C. 11-16	D. 17-23	E. 24 +
22.1	29.0	19.8	15.7	13.2

88. What is your salary range?

A. less than $18,000	36.5
B. $18,001 to $28,000	55.0
C. $28,001 to $38,000	7.3
D. $38,000 +	.4

89. Which one of the following best describes your school?

A. Chapter I	5.4
B. Urban	28.9
C. Suburban	47.6
D. Rural	16.9

90. In which region of the country is your school located?

A. New England	9.3
B. Mideast	25.9
C. Great Lakes	26.3
D. Plains	10.3
E. Southeast	12.7
F. West/Far West	13.8

END OF PART VI

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